

Macon's Black Heritage

The Untold Story



TUBMAN
AFRICAN AMERICAN
MUSEUM



This book is a story of triumph and courage as well as hardship and struggle. It is a record of tremendous achievements and great accomplishments. It tells the stories of many remarkable men and women -- from the unbelievable escape of Ellen Craft to the world-wide acclaim of Otis Redding, from James Healy to William P. Randall. Although in many ways it just begins to scratch the surface of our heritage, it does fill a major void in the written history of this community -- a history that begins with slavery and the struggle toward freedom and continues through leaders of today and tomorrow.



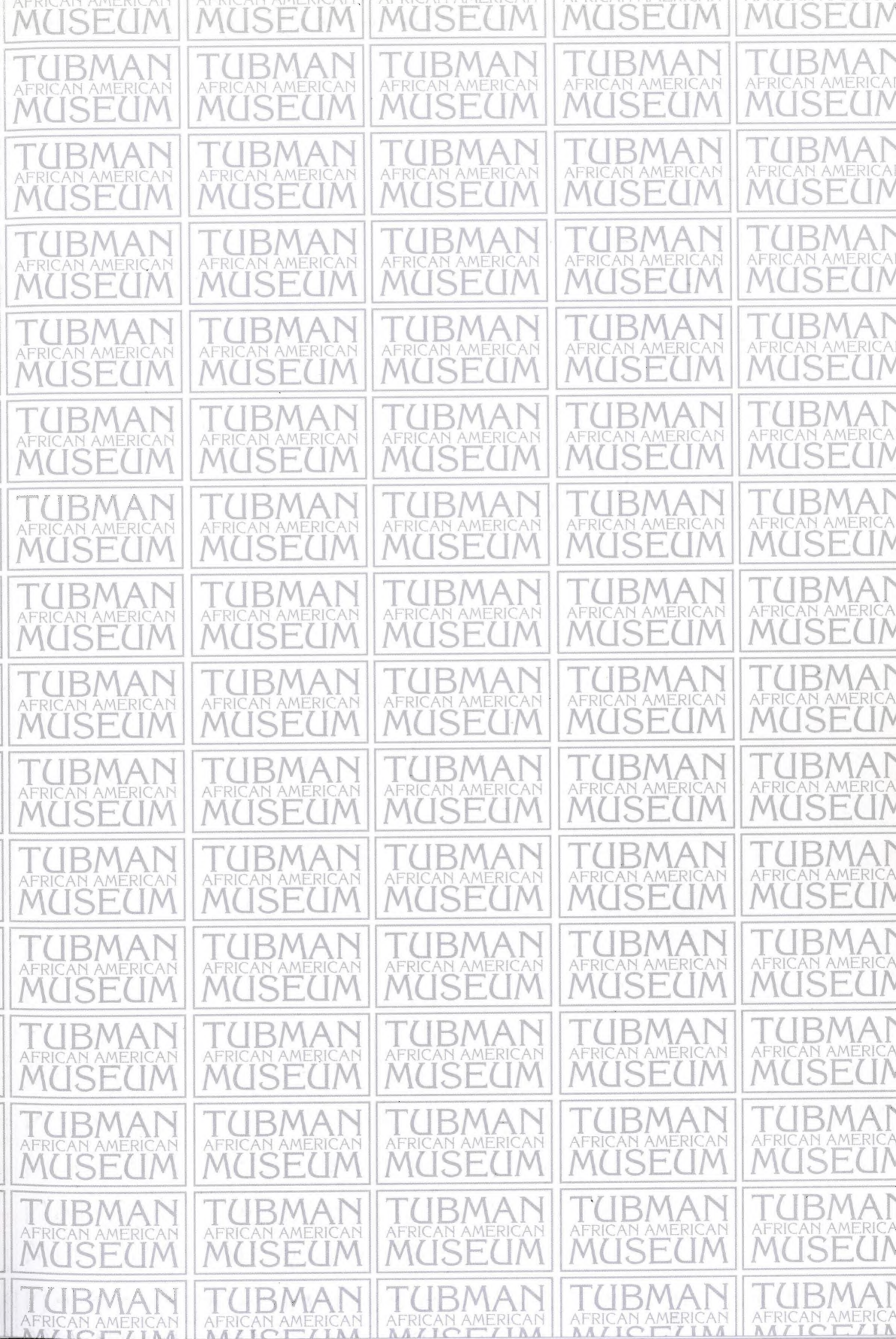
**RUNNING A THOUSAND MILES
FOR FREEDOM;
OR, THE ESCAPE
OF
WILLIAM AND ELLEN CRAFT
FROM SLAVERY.**



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Macon's Black Heritage





presents

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The
Untold
Story

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Tubman African American Museum.
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This book is
dedicated to
Ozzie B. McKay

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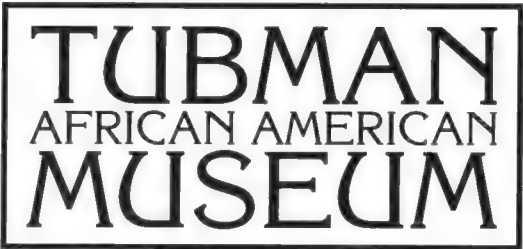
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Introduction

The history of African Americans in Macon, Georgia, cannot be told in one book. This book is designed to be an introduction to the rich and often untold stories of Macon's black community. The hope which has undergirded this project from the beginning is that it will be a catalyst for further research for future scholars. It is hoped also that individuals will read those pages and realize the value of preserving the histories of their own families by holding onto family records, photographs and heirlooms which will help strengthen the collective history-keeping project of this community.

This book is the result of archival research and reliance upon oral history, and it marks a beginning. There will be missing stories which some will know and wonder about their absence; there will be accounts that some would have presented in a different way, but each reader is encouraged to understand that no event or story has been deliberately omitted and that the attitude of all involved in this endeavor is that it is a beginning.

The story presented in this book begins in 1823 with the founding of the city and continues on to the present. Emphasis is given to slavery, the development of the major black communities, black entrepreneurship, educational endeavors, the Civil Rights struggle, the black church, the triumphs of athletes and the contributions of various artists. There are seven chapters along with more than two hundred-fifty seldom seen photographs. Certainly, an entire book could be written on the subject of each of these chapters.

Sadly, much oral history is being rapidly lost as the keepers of that history pass on. This project is offered in the hope of generating a greater sense of urgency in the community, but more specifically in the black community, to continue the historical preservation which is being done and to expand that work at every level so that the story will never be untold again and so that blacks, whites, and others who come to this town can share in the gift of the legacy left by Macon's blacks.

Acknowledgments

There is an African proverb that says it takes many voices to tell a story. This has certainly been true as the Tubman Museum has attempted to fill a major void in the written history of this community. Countless individuals have made important contributions to this project and it has been a community effort in every sense of the word.

No one, however, has done as much to make this project happen as Dr. Catherine Meeks. Dr. Meeks' commitment, enthusiasm and devotion to this project have been unparalleled as she has attempted to weave together the complex stories that comprise the history of African Americans in Macon, Georgia. She has approached this monumental task with seriousness and dedication. She has brought remarkable insights to familiar tales and has approached many previously unheard stories with sensitivity and passion. Her leadership in creating this book has ensured that stories that have never been told publicly will now receive the recognition they deserve.

Most good histories involve the work of a great editor. This book has had two.

Joni Woolf, Editor of Macon Magazine and Vice President of the Tubman Museum Board devoted a phenomenal amount of time to copy editing the initial drafts of the book. Her great expertise, wisdom and sensitivity played a tremendous role in shaping the words on these pages.

Ad Hudler joined the project later in the process, but he also dedicated a very large amount of time to ensuring that this story is told in a way that will be easily understood by future generations. His efforts have been remarkable and this book could not have been completed without him.

Representative Billy Randall and Dr. Robert Williams each spent a great deal of time reading the manuscript. They helped ensure the accuracy of several important sections and chapters.

Connie Parsons spent many hours identifying photographs, identifying sources and assisting Dr. Meeks with research. Eleanor Aniton took several of the contemporary photographs. Other photographs were provided by Barbara Rodgers and the Tolliver Family Archives and Billy Horne of Mallard's Nest Antiques. LaVonne Johnson served as Dr. Meeks' typist and Peter Brown, Tina Kiirs, and Douglass Steeples also gave input. William Sengarn and Mbye Baboucar provided their mother, Catherine Meeks, with great moral support. Others who devoted great amounts of time to the project include Reggie Bell, Ruby Dunn, George Espy, III, Gail Ford, Frank Hutchings, Margaret Jackson, Frank Johnson, Marion McMillan, Roz McMillan, Marelda Parish, Stephanie Gastin, Gwen Sell and Roma Theus.

Numerous employees of The Macon Telegraph have worked on the project including Harriet Comer, Danny Gilleland, Sally Scherer, Alan Gibson, Dave Wallace and Randy Whitfield. Bruce Radcliffe, however, went far beyond the call of duty as he devoted many weekends and evenings to the tedious process of putting the photographs into the computer and "cleaning" them up.

The staff at the Washington Memorial Library has been uniformly helpful - especially Muriel McDowell, Willard Rocker, Peer Ravnan, Herbert Tuggle and Joyce Vann. The vast majority of photographs in this pictorial history come from the archives at the Library. This community is blessed to have such a wonderful resource.

Wini McQueen ensured that this book will be a true work of art by creating the quilt that forms the cover. Her work tells the story in a manner both subtle and stunning, recalling the past in a timeless design.

Steve Bell and Laura Puckett of Allegro Advertising have ensured that the book's design is one in which we can all take pride. They are undoubtedly two of the hardest working and most creative people in Central Georgia and we are fortunate that they were involved with this project. Beth Kargel also greatly contributed to the proofing process.

Finally, this book would not have happened without the very generous financial support of First Liberty Bank and the Macon Telegraph. Both of these businesses exemplify good corporate citizenship. Carol Hudler, Ed Olson and Amy Maley at the Telegraph and Bob Hatcher, Larry Flowers, and Pearlie Tolliver at First Liberty Bank made this book possible.

We are grateful to them all.

Carey Pickard, Director
Tubman African American Museum

Chi Ezekueche, President
Tubman Museum Board of Directors



"For I had much rather starve in England, a free woman,
than be a slave for the best man that ever breathed upon the
American continent."

--Ellen Craft

Chapter One

Running A Thousand Miles To Freedom Slaves and Free Blacks

In the late 1700s, as Georgia's cotton industry started to grow and prosper, land owners began buying thousands of slaves to work the fields. Slavery meant free labor on their high-profit plantations, so these wealthy Georgia farmers became some of slavery's strongest supporters. In middle Georgia, the first white settlers brought slaves with them when they arrived in 1823, and the long-running, large-scale migration of Africans into the region was born: In 1826, Macon's founding father, John Davis, owned 21 slaves. By 1860, some 6,890 slaves lived in Macon. (Grant, 33).

Slaves in middle Georgia were used for several tasks. Though many worked in cotton production, other slaves tended kitchen gardens, mended clothes and worked at weaving cloth. They built railroads, operated trains and worked on steamboats. The city of Macon used slaves to maintain the streets. Many businessmen preferred slaves over free men. *The Macon Telegraph* described slave labor in textile mills as "more docile, more constant and cheaper than freemen"(Grant, 36).

When it came to living conditions, slaves were at the mercy of their owners, and many provided only the most basic needs. Several Georgia slaves reported that they lived in poorly constructed, one-room log cabins with few furnishings. They had to prepare all their meals, most of them cooked in fireplaces. Though many masters allowed their slaves to grow vegetables, the food allowance was meager. At rare times, such as

Christmas, owners supplemented their slaves' normal diets of meat and meal with the addition of fruit. The types of food varied from plantation to plantation, and there was rarely enough of it.

On some farms, a designated slave cook would prepare the meals. In these cases, food would be cooked in one pot and poured into a large container from which all slaves had to eat. The late William Randall's grandmother told him a story about "having all of their food put together in a trough and eating from it with wooden spoons."

Clothing was scarce as well. Owners gave slaves one set of clothes — a shirt and pants for males, a thin dress for females, and shoes, but no socks or stockings. Occasionally, an owner would pass on an old coat to a slave.

Often, the working conditions themselves could be as cruel and physically abusive as the slave drivers and overseers. Slaves "spent years picking cotton with backs bent for long hot hours under the naked sun and fingers raw and bleeding from the brittle barbed cotton plants" (Lane, XII).

Despite these living and working conditions, surprisingly few slaves got sick. And when they did, they had to use various folk remedies to treat themselves, including castor oil, goldenrod, mullen, hog hoof, bull tone root and Jerusalem



Log cabins were a typical form of housing for slaves and newly freed men and women in Central Georgia.

Oak. Owners rarely called a doctor to treat slaves.

Indeed, the life of the average slave was synonymous with hardship and instability. Catherine Beale's account of her life as a slave — taken from *The Macon Telegraph* February 10, 1929 edition — provides an illustration of this point:

Born into slavery somewhere near Richmond, Virginia, sold to a slave dealer at age 11, walking to Macon to be sold again to a Twiggs County farmer where she lived until 'freedom was give out', and finally living her latter years in Macon . . . She sat in an old rocker the like of which many a 'mammy' has rocked back and forth a million times while she hummed a white child to sleep with a 'Go an' tell Aunt Tabby', or 'By yo' baby', and her smile of welcome showed her almost toothless gums as she greeted Mrs. Coddington

and me on a sunny winter afternoon. 'Weak in the back', she did not rise from her chair to put on a few more blocks of wood to rekindle the fire, she merely moved her chair forward with a sort of hitch and told the small Negro boy who sat on the floor and stared curiously, 'to move over honey, so's Aun' Catherine can fix up the fiah...'

Do you remember about being sold as a slave?

'Yessum, me an' my sister was brought from Virginia and sold here when I was eleven and Miss Leila was one year old. I remember living with mother and papa and my sister with a Mistuh Goode in Virginia.

We belonged to them, they had a heap 'em {Negroes}.

Mr. Goode had a wife named Annie and a sister named Miss Kate. Ole Master, he died an' after he was buried a few weeks, Miss Kate took me and my sister out on the back steps and tol' us we would have to be sold. She said she hated it because she had to sell us and take us away from our mother and family but there wasn't any money an' they had to have some from some place and they had decided to sell us.

'She took us to Richmond an' sold us to a slave buyer an' he brought us to Macon. There was a whole drove of {Negroes}; the slave buyer brought us in droves like horses an' cows.

'You seen these big ol' gypsy wagons haven't you?' . . .

Without waiting for a reply, she went on.

'There was some big ol' gypsy wagons an' some mules an' some 'er the {Negroes} that was too little to walk, rode in the wagons but most of us walked behind the wagons and late in the even's we stretched the tents and cooked supper and spread the tents and cooked supper and spread out blankets an' slept. Then after breakfast 'bout sunup, we start travelin' again.'



Because cabins were usually sparsely furnished, slaves had to rely on their own ingenuity to provide a comfortable home.

Did they make you walk and keep up with the mules?

'No, ma'am, we didn't have to keep up with the mules, we just walked along slow like, an' the mules walked all the time an' at sundown the wagons would wait fer us to come up and stretch the tents. The only time I ever rode was when we come to the ferry, I hear em say it was in South Caroliny, there was a big river. You been to a river ain't you? Well, we come ter a river. I remember it was on Sunday, an' I hear em say it was in South Caroliny. We didn't travel on Sunday, we rested. I remember one woman named Rosetta died. She had a little baby, an' she died an' they buried her side the road that Sunday. They brought the little baby on with 'em an' another woman nursed it, but it died before we got to Macon. Yessum, we walked an' most of the time we keep in sight of the wagons.'

For the most part, owners saw their slaves as "objects to be exploited to produce wealth for others" (Grant, 36). They treated slaves as "mere beasts of burden" (Killion/Waller, 128).

In *Slavery Unmasked*, Philo Tower wrote, "The slaves of the South are treated with less humanity than the dumb brutes are. Who shall describe the

neglect, the suffering, the sorrow, meted out to them from the cradle to the grave" (Tower, 189). More often than not, the owner's attitude toward slaves mirrored that of Dr. Robert Collins. Collins wrote in 1853 in "Essay on the Treatment and Management of Slaves":

Slavery was established and sanctioned by divine authority; and ever since the decree went forth that the descendants of Canaan should be 'servants of servants', slavery has existed in a variety of forms and in nearly all nations; until now, in the midst of the nineteenth century, we find ourselves the owners of three and a half million of this peculiar race without any agency on our part. The writer has been accustomed to slavery from his earlier days, and for thirty years has been much interested in their management, both on plantations and



Many slaves grew their own vegetables and cooked them in the fireplaces of their log cabins.

public works, and has therefore been prompted by his own interests, as well as inclination to try every reasonable mode of management, treatment, living, and labor; and the results of a long experience has fully satisfied him, and proven beyond doubt, that the best interest of all parties are most promoted by kind and liberal treatment on the part of the owner and the requirement of proper discipline and strict obedience on the part of the slave (Lane, 27).

In the same essay, Collins gave advice on how to make slaves feel more attached to their masters. It's ironic, then, that a slave of his named Ellen Craft would eventually escape and flee to England, where, after learning to read, she would write about her willingness to "starve in England" rather than live in slavery.

Many slaves resisted slavery. But Ellen Craft and her husband, William, are Macon's most prominent examples of resisters because of the nature of their escape, as well as their high-profile abolitionist work in England, South Carolina and coastal Georgia.



The ox drawn wagon was used for transportation needs during the 19th and early 20th centuries. Photo courtesy of Billy Horne.

In his book, *Running a Thousand Miles For Freedom*, William Craft explains why slavery was untenable for them:

Having heard while in slavery 'God made of one blood all nations of men,' and also that the American Declaration of Independence says 'We hold these truths to be self evident, that all men are created equal; that they are endowed by their Creator with certain inalienable rights; that among these are life, liberty, and the pursuit of happiness,' we could not understand by what right we were held as 'chattels' (Craft, III).

William and Ellen Craft believed that their effort to escape slavery was the only reasonable response to an unreasonable situation of bondage.

William Craft could not understand and accept the hypocrisy of Christians holding fellow humans as slaves. He believed that “a similar retribution to that which destroyed Sodom is hanging over the slaveholders” (Craft, 9). Craft once described the experience of living as a slave with a person claiming to be a Christian:

My old master had the reputation of being a very humane and Christian man, but he thought nothing of selling my poor old father, and dear aged mother, at separate times, to different persons to be dragged off never to behold each other again till summoned to appear before the great tribunal of Heaven. . . . My old master, then wishing to make the most of the rest of his slaves, apprenticed a brother and myself out to learn trades: he to a blacksmith and myself to a cabinet maker . . . But before our time expired, my old master wanted money; so he sold my brother and myself, then about sixteen, to one of the banks to get money to speculate in cotton (Craft, 10).

William’s description of the event is vivid:

My poor sister was sold first: she was knocked down to a planter who resided at some distance in the country. Then I was called upon the stand. While the auctioneer was crying the kids, I saw the man that had purchased my sister getting her into a cart to take her to his home. I at once asked a slave friend who was standing near the platform, to run and ask the gentleman if he would please wait till I was sold, in order that I might have an opportunity of bidding her goodbye. He sent me word back that he had some distance to go and could not wait. I then turned to the auctioneer, fell upon my knees, and humbly prayed him let me

just step down and bid my last sister farewell. But, instead of granting me this request, he grasped me by the neck and in a commanding tone of voice, and with a violent oath, exclaimed, ‘Get up! You can do the wench no good; therefore there is no use in your seeing her.’ On rising, I saw the cart in which she sat moving slowly off; and as she clasped her hands with a grasp that indicated despair, looked pitifully round toward me, I also saw large silent tears trickling down her cheeks. She made a farewell bow, and buried her face in her lap (Craft, 10).

William never recovered from this parting, which



Along with his wife, William Craft fled from slavery in Macon after devising an inventive escape plan.

caused him to:

. . .quench my tears, and it appeared to set my brain on fire and made me crave for power to avenge our wrongs! But alas! We were only slaves and had no legal rights; consequently we were compelled to smother our wounded feelings and crouch beneath the iron heel of despotism (Craft, 13).

These experiences of dehumanization and disregard could have caused William Craft to surrender to slavery in his mind; indeed, it had the opposite affect. They seemed to sharpen his desire for freedom and make him more willing to try to escape.

Ellen Craft's life was similar to William's. Her mother was a slave — and her father was a white plantation owner — Colonel James Smith. Ellen's white skin caused her to be mistaken for a Smith daughter, which angered his wife, and that anger prompted her to give Ellen to her daughter as a wedding present. Ellen was eleven years old. The daughter and Robert Collins, her husband, moved to Macon where, as was previously noted, Collins wrote and spoke about the management and treatment of slaves.

Fortunately, Mrs. Collins did not share most of her husband's views. She gave Ellen her own quarters in the back yard. As long as she stayed on the estate grounds, Ellen had freedom.

Yet Ellen, like her future husband and most other slaves, lacked one basic human need: security. She could be sold to anyone at any time. Both Crafts, after all, were brought to Macon because of choices made by their owners — choices made with little consideration for family or

a person's long-term welfare.

William and Ellen, however, made the most of their migration to Macon. It was here where they met, courted for a short while, married and planned an escape. William knew that slave owners had the right to take their slaves anywhere in the country, and it occurred to him that, since his wife was nearly white, she could disguise herself as a white man. (It was unusual back then for a woman to travel alone.) William would accompany Ellen as her slave:

After I thought of the plan, I suggested it to my wife, but at first she shrank from the idea. She thought it was almost impossible for her to assume that disguise and travel a distance of 1,000 miles across the slave states (Craft, 29).

Though reluctant at first, Ellen Craft thought about the conditions under which she was living as mere chattel. She thought about how easily she could be bought and sold. She knew she did not want to live that way for the rest of her life, so she told William that "I think it is almost too much for us to undertake; however, I feel that God is on our side and with his assistance, notwithstanding all the difficulties, we shall be able to succeed. Therefore, if you will purchase the disguise, I will try to carry out the plan" (Craft, 30).

The next step was to get a four-day pass from each of their masters. During Christmas it was customary for masters to be more relaxed with their slaves and to let them visit others. William and Ellen got their passes; but because they could not read or write, they had to blindly trust that the

papers given to them were proper passes. There was another problem with their illiteracy: Ellen would be required to sign her name at times on their passage. Since she didn't know how, Ellen devised a plan, according to William:

So while sitting in our little room upon the verge of despair, all at once my wife raised her head and with a smile on her face, which was a moment before bathed in tears, said, 'I think I have it!' I asked what it was. She said, 'I think I can make a poultice and bind up my right hand in a sling, and with propriety ask the officers to register my name for me...' It then occurred to her that the smoothness of her face might betray her; so she decided to make another poultice and put it in a white handkerchief to be worn under the chin, up the cheeks and tie over the head... Also she knew that she would be thrown a good deal into the company of gentlemen, fancied that she could get on better if she had something to cover her eyes, so I went to a shop and bought a pair of green spectacles (Craft, 34).

They stayed up all night; William cut her hair. And, after she dressed, Ellen did indeed resemble a man. When it was time to leave . . . We blew out the lights, knelt down, and prayed to our Heavenly Father mercifully to assist us, as he did his people of old . . . After this, we rose and stood for a few moments in breathless silence. We were afraid that someone might have been about the cottage listening and watching our movements. So I took my wife by the hand, stepped softly to the door, raised the latch, drew it open and peeped out (Craft, 40).

They arrived at the station where each settled



*"I had rather starve in England, a free woman, than be a slave for the best man that ever breathed upon the American continent."
-- Ellen Craft*

into their respective train cars. It would be a long and tense trip, with many close calls. William describes one frightful moment:

. . . I peeped through the window and to my great astonishment I saw the cabinet-maker with whom I had worked so long, on the platform. He stepped up to the ticket seller, and asked some question and then commenced looking rapidly through the passengers, and into the carriage. Fully believing that we were caught, I shrank into a corner, turned my face from the door, and expected in a moment to be dragged out.

The cabinet maker looked into my master's carriage, but did not know him in his new attire, and,

as God would have it, before he reached mine, the bell rang and the train moved off (Craft, 42).

Leaving Baltimore provided the greatest challenge. William said:

After I had seen my master into one of the best carriages and was just about to step into mine, an officer, a full blooded Yankee of the lower order saw me. He came quickly up and tapping me on the shoulder, said in his unmistakable native twang, together with no little display of authority, 'Where are you going, boy?' 'To Philadelphia, Sir', I humbly replied. 'Well, what are you going there for?' 'I am traveling with my master, who is in the next carriage, Sir.' 'Well, I calculate you had better get him out and

be mighty quick about it, because the train will soon be starting. It is against my rules to let any man take a slave past here unless he can satisfy them in the office that he has a right to take him alone. . .' (Craft, 69).

They went into the ticket office:

On entering the room we found the principal man to whom my master said, 'Do you wish to see me Sir?' 'Yes', said this eagle-eyed officer; and he added, 'It is against our rules, Sir, to allow any person to take a slave out of Baltimore into Philadelphia, unless he can satisfy us that he has a right to take him along (Craft, 71).

Many other passengers were drawn into the conversation and began pressuring the ticket agent to let the young invalid and "his" slave pass on. The agent finally relented.

When they arrived in Philadelphia, William didn't know for sure where he was until a fellow passenger barked, "Wake up old horse, we are at Philadelphia." This was the moment when he knew that they had actually achieved their goal: *On leaving the station, my master, or rather my wife, as I may now say—who had from the commencement of the journey borne up in a manner that much surprised us both, grasped me by the hand and said, 'Thank God, William, we are safe!', then burst into tears, leant upon me and wept like a child. The reaction was fearful. So when we reached the house,*

Ellen Craft's light skin allowed her to disguise herself as her husband's white master.



she was in reality so weak and faint that she could scarcely stand alone. However, I got her into the apartments that were pointed out and there we knelt down, on this Sabbath, and Christmas Day—a day that will ever be memorable to us and poured out our heart - felt gratitude to God, for his goodness in enabling us to overcome so many perilous difficulties in escaping out of the jaws of the wicked (Craft, 79).

The Crafts were advised they should leave Philadelphia, so they went to Boston. Once the federal government passed the Fugitive Slave Law of 1850, Collins made several unsuccessful efforts to have Ellen returned, and it quickly became clear to the Crafts that their lives would be more peaceful elsewhere.

In England, they educated themselves and continued their involvement in the abolitionist movement. Yet their new home did not prove to be the most pleasant place either; Ellen and William still found plenty of anti-black sentiment. For awhile, the Crafts were stuck with untrue rumors that they were disappointed with their new freedoms. The rumors infuriated Ellen, who wrote this letter in response:

Dear Sir,

I feel very obliged to you for informing me of the erroneous report which has been so extensively circulated in the American newspapers: That I had placed myself in the hands of an American gentleman in London, on condition that he would take me back to the family who held me as a slave in Georgia. So I write these few lines merely to say that the statement is entirely unfounded, for I have never had the slightest

inclination whatever of returning to bondage; and God forbid that I should ever be so false to liberty as to prefer slavery in its stead. In fact, since my escape from slavery, I have got on much better in every respect than I could have possibly anticipated. Though, had it been to the contrary, my feelings in regard to this would be just the same, for I had much rather starve in England, a free woman, than be a slave for the best man that ever breathed upon the American continent.
Yours very truly,

Ellen Craft

(Ellen Craft Papers)

The letter reflects the passion Ellen had for freedom, shared by William, who was a frequent speaker at abolitionist programs. In his speech at Spafields Chapel in London in 1859, William reflected on methods to abolish slavery:

What could the English people do to abolish slavery? I am not asking for the British government to attack the U.S. government in order to abolish slavery. Instead of that action I would ask the Christian churches to use their influence...to get the churches of the U.S. to do their duty as Christians. Furthermore those travelling from Europe to America should come with the right views upon the subject of slavery (William Craft Papers).

After several years of living and writing in England, the Crafts returned to the United States in 1869. After initially starting a school in South Carolina (which was burned by the KKK) they became involved with education programs for black children in a small town outside Savannah,

and they provided a haven — their farm — for displaced former slaves to come and work. They kept the farm until Ellen's death in 1891.

Yet perhaps the Crafts' largest contributions were their writings, which eloquently preached to unenlightened whites the realities of black attitudes and beliefs. Many whites believed and argued that blacks were suited for slavery culturally and environmentally because of their African origins. The Crafts' writings argued otherwise.

Confusion and misconceptions about slavery were common because so many Americans disagreed on how slaves should be treated. And, as seen in the life of Michael Healy, the arguments could be intense.

Healy, an Irishman, came to Georgia because someone told him he could get rich quickly due to the profusion of unclaimed land. Upon arrival, Healy acquired some land and slaves. Though native Georgians resisted the immigrant, he worked hard, alongside his slaves, using the profits to buy even more land.

Eventually, Healy married a young slave girl

named Mary Eliza, a “statuesque light skinned, industrious and intelligent girl,” whose ethnicity was a negative for her (Foley, 3). Few reliable records of her life exist, but it's believed she was brought from South America. According to another rumor, a local person gave her away with some land. Regardless of her origin, it's clear she married Healy and had ten children with him.



James Healy, son of white Michael Healy and black Mary Eliza Healy, became the first black bishop in the Roman Catholic Church.

Visitors to the Healy home were always struck by the comfort and warmth within; Mary Eliza seemed very skilled at helping keep slaves happy. Yet the Healys could not escape the overshadowing reality of slavery when it came to their children, so they sent them away to attend school in hopes of shielding them from the horrors of slavery. Unfortunately, they could find no place in the United States where mixed parentage was acceptable — not even

in a New York Quaker school, where the children were treated so poorly they had to be removed.

The experience deeply affected James Augustine Healy, a son who was to become the first black bishop in the Roman Catholic Church. Over the

years, he developed an intense interest and passion about the treatment of slaves.

Michael Healy didn't like the laws in Georgia governing slaves, laws so stringent they limited the freedom of planters themselves. For example, a planter could not free his own wife or any child born to a slave woman. Until 1865, it took an act by the legislature to free a slave. Healy was, however, able to leave his entire estate to his five children who had all moved North to escape the horrors of slavery.

The elder Healy continually puzzled his neighbors, as is evident in this 1909 article in the *Jones County News* by Sam Griswold, who writes about one of his slaves, Nancy:

Nancy had a sister who belonged to an Irishman named Healy, who had accumulated a good deal of property, and who lived with the woman and she had children by him. These children he sent to the north and educated, and at his death he gave this woman her freedom and sent her north and gave to her and her children all his property (Foley, 15).

However, Griswold seemed to fail to realize that

the children of Mary Eliza's were also Michael Healy's children.

Healy was a puzzle to his neighbors and peers. He owned slaves until he died and his will allowed for them to be sold instead of being set free. He did not see slavery as something to take a public stand against, but yet he stood against it in that he took care of his slave wife and their children.



Another son of Michael and Mary Eliza, Patrick Healy became president of Georgetown University.

Perhaps more than most slave holders who were in conflict over slavery, Healy stands as a major example of the contradictions and conflicts surrounding slaveholding.

As in other slaveholding cities, Macon had a few free blacks living alongside the slave population. However, free blacks still did not have the degree of freedom that whites enjoyed. They could not own a firearm. They could not

purchase property or enter into any contractual arrangements.

In some ways free blacks were slaves without masters; though they could own land in Macon, yet they could not acquire it without the assistance of a white guardian.

Many free blacks worked side by side with slaves; at times slaves escaped from other states and came to Macon and other Georgia cities. Under the cloak of anonymity that crowded city life gives, these slaves were, for all practical purposes, free.

Despite the small number of free blacks, whites still had concerns about them, resulting in numerous restrictions designed to keep free blacks under white control. For example, they could have no places of entertainment. "They could not ride or drive for pleasure, carry canes, smoke or sell merchandise. If they were caught doing these things they could be fined or whipped" (Grant, 70).

Perhaps the most well-known free black of Macon was Solomon Humphries. People called him "Free Sol" because he used his own hard-earned money to buy not only his own freedom, but also that of his wife, Patsy, and father, Cyrus.



Men, women and children worked at Idle Hour Farm, one of Macon's largest farms.



13571 Weighing Cotton, Macon, Ga.

Seen here weighing cotton, many blacks were involved in all aspects of cotton production.



The cotton warehouse was actually a better place to work than harvesting cotton in the fields.

It took more than money to buy freedom. Ultimately, the legislature was needed to grant a slave freedom. It took Sol several years to achieve this.

Solomon Humphries gained as much status as was possible for a free black man in antebellum Macon. He entertained whites in his home, though the constraints of the day made it impossible for him to join them at the same table. In 1855 when “Free Sol” died, many merchants closed their shops on the day of his funeral so they could attend.

Edward Woodliff was another notable Macon free black. After coming here in 1832 and opening a barber shop, Woodliff, as did Humphries, bought his wife’s freedom in 1843 — for \$800. Woodliff, who acquired property and engaged himself in the political, educational and economic development of Macon, will be discussed in later sections of the book because of his contributions to the



Hundreds of bales of cotton regularly lined Second Street in Downtown Macon.



Tending the fields of Idle Hour Farm.

community.

These examples illustrate that, despite their freedom, free blacks truly weren’t free to live as they wanted; they had to live according to the cultural rules set by whites, and abide by the methods whites chose to enforce those rules.

Meanwhile, as free blacks set out to begin new lives in Macon and throughout the South, others talked of returning to Africa. The U.S. Congress had just purchased what would later become Liberia, in West Africa, where former American-soil slaves could return and

live. Since they believed that ridding the city of free blacks would help strengthen slavery, planters in Macon liked the idea. Yet Georgia lawmakers saw it more as a threat and hindrance to slavery, and they issued a protest to Congress.

The Civil War was long, and blacks played a large role on both sides. Slaves from Macon helped secure Atlanta to Columbus. With the fall of

Vicksburg, Macon slaves and those nearby found themselves being used to help secure Macon. After it was all over, many newly freed slaves came to Macon despite efforts to run them back to the areas they came from. Between April and December 1865 Macon's population more than doubled, breeding sundry problems.

"In December 1865, 500 blacks died in Macon from cholera and smallpox. Some of them died on the streets but many others were in the shanty towns that had been hastily constructed. Finally Macon officials had the shanty town burned down and sent in whites to round up the residents and ship them back to their former masters" (Grant, 84).

Adding insult to injury, the governor devised a new tax to be paid by working blacks — not whites — so money could be raised for black paupers.

Though the election of 1870 signaled the beginning of Reconstruction in Georgia, freed blacks had much to overcome before they could start experiencing any sense of full and equal

treatment. Reconstruction had brought political and economic changes to Macon, but it became increasingly clear that blacks would not survive unless they nurtured and grew the bonds of community that existed in the past and tried to



This Pleasant Hill family enjoys the afternoon on their porch.

form new ties as well. Blacks in Macon as well as other Georgia cities did not gladly accept their horrible living conditions, or whites' assessments of their plight. Several of them organized and met with their counterparts from across Georgia, with the first meeting held in Augusta. The main purpose of the meeting was to stress that blacks were free, and that they should be heard and

included.

Much of the development of black communities in Macon was shaped by the understanding that blacks needed to build small bases of security. They had to work closely together to successfully develop resources, reclaim black personhood and continue African traditions. So it was quite natural that Macon's tightly knit black communities developed as they did.

One of the oldest such communities was Pleasant Hill, organized in 1872 and still thriving today. Covering about 430 acres, the once heavily wooded neighborhood is known for its honeysuckle and mimosa trees that attract hummingbirds. Years ago, there was a spring that ran near what is now the intersection of Neal and Forest Avenues.

Today, Pleasant Hill has about 500 homes. "The very architectural design of the houses tells many stories and shows how white and black life was interwoven. The houses are mostly simply detailed one story farm houses that fall into the category of plain Victorian, more commonly known as 'shotgun houses.' But there are others that have more detailing and are categorized as Victorian-eclectic, Georgian Revival and Neo-Classical" (Macon Heritage Foundation). The architectural character came from black builders who, after building whites' houses, adopted some of the patterns and designs in building their own houses. And several of the earlier houses on Madison and Monroe Streets were built by whites who lived on College Street but wanted their servants to live close by.

Pleasant Hill evolved into an important educational center for blacks. The neighborhood included such learning institutions as The Ballard Normal School, St. Peter Claver School and Church, the Academy for the Blind, the North Macon Colored School, Beda-Etta College, Green Street School and Pleasant Hill School. It's easy to see why Pleasant Hill was known for producing many creative and public minded citizens. According to the 1880 City Directory, Pleasant Hill's population included, among other occupations, "a printer, cook, grocer, shoemaker,



Pleasant Hill is one of Macon's oldest black communities. Photo courtesy of Eleanor Aniton.



This aerial view of Pleasant Hill was taken before the construction of Interstate 75.

tailor, carrier for the Macon News, drayman, laundress, sick nurse, Telegraph employee, letter carrier, gardeners and porters, laborers, clerks and principals” (Macon Heritage Foundation).

The neighborhood had many stories to tell. One includes Robert Williams, who, with a Remington typewriter in his hands, would walk to Minnie Singleton’s house, where he learned lessons in clerical skills, discipline and determination. Then there was Minnie Smith, who late at night would lead Benny Scott to Linwood Cemetery for voice lessons; if he could speak in a cemetery in the darkness of night, she reasoned, he could speak anywhere.

One of the neighborhood’s best storytellers was

Willie P. Thomas. A longtime Pleasant Hill resident, Thomas worked with the neighborhood’s Girl Scouts and taught in public school for nearly 50 years. Thomas’ father thought an eighth-grade education was adequate for her, but she didn’t agree. She arranged to live with her aunt, and she took in washing from the Dannenberg family to help buy food and pay tuition at Ballard, where she graduated in 1918. Thomas then earned a Bachelor’s from Fort Valley State College and a Master’s from New York University.

These stories of Pleasant Hill help illustrate why this community progressed as it did, and why it was a foundation from which social activism, artistic expression and educational and

entrepreneurial efforts were launched.

Another black neighborhood was Unionville, located in South Macon, which began in the 1870s and got its name from the idea of being “in union with one another.” From the beginning, the community focused on love, concern and compassion for one another. Today, this tradition is seen in the Unionville Improvement Association.

Located outside city limits, Unionville was heavily populated by people from the Tybee Settlement — an area that now lies in Macon’s industrial section near the intersection of Hazel Street and Broadway. Unionville’s oral historians identify about 20 families that have roots in the

community. The bulk of residents were farmers, but there also were independent grocers, teachers, hairdressers, ministers, blacksmiths and furniture manufacturers.

Unionville and Pleasant Hill shared similarities, though the latter had less farming and a wider range of professions represented in the ranks. Still, some of the streets in both communities originally shared the same names. For instance, there was a Middle Street in both communities as well as a First, Second, Third, and Fourth Avenue. Unionville residents eventually renamed the streets.



Linwood Cemetery is located in the Pleasant Hill community. Many prominent black citizens are buried here.



This postcard depicts the importance of blacks in the cotton industry.



One of the few alternatives to agricultural work was the brickyards.

Residents of these two communities, as well as other black communities, traveled a great deal, and the main reason was to further their education. Unionville residents wanting more than grammar school had to attend high school in Pleasant Hill's Ballard or Hudson, which most likely contributed to Pleasant Hill's identity as an educational mecca for blacks.

Frank Johnson was one of those students who walked to Pleasant Hill for an education. He recounts:

Pleasant Hill wasn't that far away from us and we didn't really think much about the walk each day. We always did it and it seemed natural. I live in a house that was built on part of the land that my family owns. The house that my family owned is over 100 years old and is among the five original houses that are still existing in Unionville. These houses have not fallen prey to the developers who don't try to maintain the community. The Unionville Improvement Associated started in the Unionville Baptist Church because the pastor, Rev. Shaw, urged me to help start something that would keep the spirit of community alive. He felt

that we needed to look after the people and preserve the community from developers who did not value its historical significance nor the fact that rezoning for commercial purposes displaces people who have lived here all of their lives. I began working on Rev. Shaw's urgings and I have been working ever since.

Johnson continues his story by talking about one of his father's encounters with racism. This story highlights the essence of the black person's dilemma in Macon and why the connection of tightly woven communities was vital for black survival:

My father, Thomas Baker Johnson, was a farmer who



Winners in the competition for Best Ham in the annual Fort Valley State College Ham and Eggs Show.

vowed to own his own land and, to avoid being a sharecropper, had a farm across the street from our house on Anthony Road. One time a little white boy of eight or nine years old decided to go on our farm and pick some greens for his rabbit. He did not bother to get permission. When my father confronted him about it, he did not seem remorseful about his theft and he still did not ask for the greens. So my father took the greens from him. The boy went home and told his family that my father had slapped him. My mother, Cherry, was a woman with a seventh or eighth sense about things. She told my father that we needed to sleep in the barn that night. My father listened to her and it was good that he did. About two or three in the morning a bunch of white men came to the house.



The Summerfield Homemakers Club sponsored the Ham and Eggs Show. Photo courtesy of the Tolliver Family Archives.



Children show off a winning entry for Best Ham.



Many rural area blacks came to the city of Macon to work in industrial and manufacturing jobs.

unless you had a lot of money or something. But I am thankful for the fact that there was enough of a community network for my father to get some help. The environment had taught us an important lesson and that was that we had better stay 'in union with one another.'

Of course, many people could not migrate to better neighborhoods, so they stayed in the area from Bay Street to

Edgewood. Known as Tybee settlement, the area was named by slaves brought from Tybee Island near Savannah. Blacks who came to Macon from the rural areas often had few resources, and many were drawn to the Tybee area because of its manufacturing base — and jobs. A box factory, Proctor and Gamble, Bibb Brick Yard, a meat packing company, Southern Railroad and Central Railroad surrounded the settlement.

Effie Williams, a 91-year-old woman, talks about her life in Tybee:

My mother was a single parent and she worked very hard. When I was little I used to go to the coal place and pick up pieces of coal for our fire and sometimes

They were Ku Klux Klaners and they tried in vain to get someone to come out of the house. We were in the barn watching and listening. The next day the sheriff came to get my dad. My dad started to run and the sheriff pulled his gun on my dad. My brother knocked the sheriff down and then my father and my brother had to run. They ran all the way downtown to Charles Douglass' house and even though he intervened for them, they were arrested. They ended up paying a \$1000 fine which was a small fortune for my dad. Douglass paid the fine and my dad repaid him later.

Even though my father was a stable law abiding citizen he had little recourse when this situation arose because a black person was not viewed as being worth much

the black man who worked there would give me some good new pieces of coal and tell me not to tell anyone. We were very poor and I begged my mother to move because I was ashamed to live there.

Ida Logan remembers:

All of the houses were really close together and everyone was very poor.

Former teachers from the area recall:

The children were good mannered and parents got involved with the school. There were more than 1,000 children attending Ada Banks School at one time and most of them came from the area. People went to

church. They worked hard and they seemed to try to do the best that they could. There were people who lived in Tybee who went on to school and some of them became doctors, ministers and teachers. In most ways it was just like any other place else with the exception of the poverty.

Another community with a long history is Stinsonville. Like Pleasant Hill, some of the original homes were built for blacks by the white families who lived on Osborne Place.

Summerfield, a community in North Macon, was begun during slavery but became more populated after Reconstruction. Now metropolitan



Proctor and Gamble employed hundreds of people in the Tybee area.

Macon's enclave for affluent whites, much of the north Macon land currently being developed once belonged to blacks. During this time, Andrew Tolliver, George Howard and other prominent black citizens purchased hundreds of acres of land in the area and enlarged their farms. Though Summerfield was primarily a farming community, the community also attracted business entrepreneurs after



The entrance to Fort Hill Cemetery.



Young boys play in Fort Hill.

World War I. These included carpenters, a blacksmith, draymen, brick layers and the Dumas brothers' sawmill and store — the only black-owned sawmill in Macon.

The Summerfield Homemakers Club still meets today. Originally designed to provide women a way to support the community, members made quilts and raffled them off to raise money. They also organized the Ham and Egg show at Fort Valley State College each year.

East Macon and Fort Hill are areas of Macon settled in the earliest days of Macon's history. Early settlers came with slaves, so we know blacks lived here before Pleasant Hill and other black communities were founded. This area has a good collection of house types from the mid 1870s. They included

“shotguns with hipped or gabled roofs; double shotguns; saddlebags, some of which have saltbox roofs, central hallways, side hallways, and gabled ells; Georgian cottages and Queen Anne cottages.” Several historic buildings still stand in the area, including the M.M. Burdell School. The Primitive Baptist Church, AME and CME churches all have stood for more than 100 years. (Macon Heritage Foundation).

William Scarborough was born in this area as a slave. After becoming semi-literate he left East Macon, continued his education and eventually became president of Wilberforce University in Ohio.

There is a single thread around which all these communities are woven, and Frank Johnson summarized it best: “A black person was nothing.” These communities declared the denigration of black identity to be null and void. The churches, the schools, and the clubs helped nurture small glimmers of hope that would not have been possible without the black communities. These communities generated an environment that made survival possible, and Macon’s blacks managed to build an economic and social structure that continues to this day.



Hauling cotton by oxen and cart in 1890.



“Jump at the sun because even if you miss the sun, you will be off the ground.”

—Lucy Hurston

Chapter Two

Jumping At The Sun

Free Blacks and
Ex-Slaves as
Entrepreneurs

Economic development never came easy for African Americans. Black entrepreneurs have had to confront slavery, the Civil War, the hardships of Reconstruction, Jim Crow laws and hostilities of the Civil Rights era. Still, several enterprising blacks fought hard and embodied the spirit of Lucy Hurston’s advice to her daughter, Zora Neale: “jump at the sun.”

Ingenuity and resourcefulness are major threads that run through the story of black entrepreneurship. As William Duval of Paul Duval and Son said, “Those people in my grandfather’s generation had amazing ingenuity and it helped them to see possibilities and always to think of a way out of hardship.” While this analysis is true for several black entrepreneurs, it’s best exemplified by the washerwomen. In his powerful essay on this subject in 1930, Carter G. Woodson said:

The Negroes of this country keenly resent any such thing as the mention of the Plantation Black Mammy, so dear to the hearts of those who believe in the traditions of the Old South. Such a reminder of that low status of the race in the social order of the slave regime is considered a gross insult. There is in the life of the Negro, however, a vanishing figure whose name everyone should mention with veneration. She was all but the beast of burden of the aristocratic slaveholder, and in freedom she continued at this hard labor as a breadwinner of the family. This is the Negro washerwoman.... In 1920, there were 283,557 but this number has comparatively declined (Woodson, 269).

She gave her life as a sacrifice for others.... In the history of no people has her example been paralleled, in no other figure in the Negro group can be found a type measuring up to the level of this philanthropic spirit in unselfish service (Woodson, 270).

Woodson describes the exhausting lives of all washerwomen during the antebellum era:

When a slave she arose with the crowing of the fowl to sweat all but blood in the employ of a despotic mistress for whose household she had to toil often until late in the night. On return home she had to tax her body further to clean a neglected hut, to prepare the meals and wash the clothes of her abandoned children, while her husband, also worn out with the heavier burdens of the day, had time to rest. In addition to this, she often took in other work by which she saved sufficient money to purchase her freedom and sometimes that of her husband and children (Woodson, 270).

In many ways, the Civil War and Reconstruction brought freedom without changing the actual status of blacks. Many men stopped their wives from working in the fields after



Paul III and William Duval, ascendants of the current owner of Duval Upholstery.



Black women work the farm in white cotton dresses in this 1900 photo.



The sewing room inside one of Macon's oldest existing black businesses, Paul Duval & Son.

emancipation. Yet because most black men's wages were unfairly low, the women had to find work to help put food on the table. They ingeniously chose a niche; because washing and ironing were considered too menial for white women, black women could find plenty of work.

Woodson describes the situation:

In the first place, the Negro was nominally free only. The old

relation of master and slave was merely modified to be that of landlord and tenant in the lower South. The wage system established itself in the upper South, but soon broke down in certain parts because there was no money with which to pay; the tenant system which followed with most of the evils of slavery kept the Negro in poverty. With such little earning power under this system, it was a godsend to the Negro man to have a wife to supplement his earnings at some such labor as washing (Woodson, 274).



These young girls worked as nursemaids for the Lamon family in Macon.

For payment, washerwomen of the post-bellum era often received food, cast-off clothing and shoes for their families. When they did get money, it was saved and used most frugally. Blacks often spent it on education for the children, and, in some cases, wives sent their ambitious husbands away to school while they stayed in Macon to wash and iron.

The spirit of this entrepreneurial group is woven through black heritage, exemplifying the sacrifices many blacks made to preserve and further the family unit. Reginald Bell shares this story about his great-grandmother, a washerwoman:

Willie Bell Davis was born to parents who had been

slaves in South Georgia. Her mother did not have the luxury of working in a domestic capacity for her master's family. She worked alongside her husband as a field hand. She had lost a husband and four children under the system of racial oppression. She remarried and had four more children whom she clung to and refused to yield to their dreams of leaving the land.

My great grandmother was the second to the youngest daughter. Filled with fire, laughter and spirit, she often stood out. On one of the few occasions that she and her siblings were allowed to venture into town on a Saturday afternoon, she was approached by one of the great dames of the city about working as a domestic in her home. At first her mother refused, saying that she needed her on the land. But after a few inquiries at



This delivery wagon is an example of the ways that blacks found to provide themselves an income.

her home by both the grand dame and her husband, she feared the consequences of continuing to refuse them her daughter's services. She gave in to them. At age 14, my great grandmother left the minor comforts of her home on the outskirts of town to begin a new life in Dawson. Her new mistress taught her the social graces ... she was taught to read enough to handle the family's daily affairs.



Hutching/Hubbard
Undertakers in a 1910
photo. It's now the H&H
restaurant.

Her mistress was so impressed with her abilities and with her warm and winning ways, she would often boast to her friends and they wanted to use her services also. She would iron, sew, wash and cook for other families when time permitted. The increased revenue allowed her to send a few dollars home each month to her mother and to establish a small savings....

A year after she met John Bell, they were married. They had their first child in 1918 and migrated to Macon in 1920. Here my great grandmother discovered a world like no other. Macon thrilled her. The excitement of real city life overwhelmed her. She had never seen black folks dressed so well or driving their own automobiles. The churches were big and beautiful, unlike her clapboard white washed County

Line Baptist. She also discovered something else about Macon. Racism was rampant and the word 'nigger' was a part of everyday life. Before, she had been free to walk her city as a queen visiting her subjects. Now she faced borders and fences both real and invisible. My great grandfather continued his ways as before. But in the years to come, as the depression moved upon the city and the railroad began to cut back its man hours and lay off workers, it became imperative that she help her family. So she returned to the work that she knew and loved. In order to get customers she walked the streets In the days to come she began to take on a little work at the time, some ironing here, mending there, and a basket or two of washing. As her reputation grew, so did her enterprise. At first she went out to collect the laundry in a woven basket carried in

her arms and on her head. She would walk for miles to pick up and deliver her washing. My grandfather eventually would join her endeavors as he skirted about the city in short pants and bare feet pulling his wagon to back doors of what he thought were mansions in comparison to their little 'shotgun.'



Street car repair was one of the few skilled jobs available to blacks in 1900.

Sometimes the white folks did not pay but sent IOU's, food, items of clothing and small pieces of furniture to my great grandmother. She would wash in big black pots in her back yard. The other women often would come over to help and exchange bits of gossip ... Preachers loved John Bell's house and his wife's cooking and hospitality all the more. Whenever Fulton Baptist Church found itself in need of a place for a preacher to board, they would call. She paid for my grandfather's education at Ballard Normal School.

The family became dependent upon her income even though great grandfather worked for the railroad It was her efforts that gave the family some of its economic security, allowed them to purchase a home and open a small community store for my grandfather when his health failed.

The washerwoman's tale highlights another trait of black entrepreneurship — a concern for others. Though the virtue of working for the good of others as well as one's self already permeated the black community, it was these women who most profoundly showed this in their attitude and approach to work.

Still, an occasional ambitious young washerwoman took it upon herself to earn enough money for her own education. Willie Thomas, discussed in chapter one, saved her money for school and used any surplus to help her family.

Alongside the women, children often worked as helpers; Willie Thomas' long-time friend, Margaret

Jackson, remembers:

My mother, Addie Thomas, took in washing and ironing. She washed for Judge Bootle when he was still in law school at Mercer. She worked for Mrs. J.S. Cole, washing only sheets. She received four cents for each sheet that she washed. She was paid \$1.50 per week by the Bootles and seventy-five cents by the Dannenbergs. I walked from Pleasant Hill to Stanislaus Circle carrying the clothes in a basket on my head. My mother had a large basket that would hold two families' washing. She would place the basket on my head and I would not touch it until I arrived at the delivery point and the cook would remove the basket. I would walk with the women going to cook. I would return the washed and ironed clothes on Monday and pick up the clothes that were to be washed. I would make the deliveries the pick-ups before going to school in the morning and I was never late for school. Later on I was able to get a red wagon and I used it to carry the clothes in. The wagon made it possible to carry the clothes for three families at one time. My job was to deliver the clothes and to help with the ironing when I returned home from school.

My mother did most of the washing. She would boil the clothes and take them out with a stick and place them in a tub for rubbing them on the rub board. After they were rubbed on the board, they were put in the rinse tub. There were two tubs because the clothes were rinsed twice. The second tub had bluing in it so that the clothes would be made whiter. After the washing was completed, the shirts had to be starched. The front of the shirt, cuffs and collar were dipped into the starch. After the starch dried, the shirts were ready

to be ironed. The challenge was to make sure that the iron was not too hot and not to scorch the shirts. The irons were those heavy cast iron ones that had to be heated in coals. The only way to know if they were hot enough was to put your finger in your mouth to dampen it with saliva and if you heard a sizzling sound, the iron was hot enough. We worked hard but it was good that my mother had this work because she had to supplement our family's income many times.

Roberta Bowman took in washing for similar reasons. Born in Twiggs County, her family moved to Macon when she was 12 years old. The Bowmans were farmers seeking a better life, and it was that desire that brought them to Macon. Roberta didn't get much education because she had to help on the farm as long as she lived at home. After she married, Roberta started taking in laundry to help out, since her husband's railroad job barely paid enough to feed her family.

According to Roberta's son, Tommie Lee Jones, his mother took in washing to supplement the \$2.70-a-week income his father made at the Cherokee Brick and Tile Company. His mother washed and ironed the caps and overalls for railroad men. She soon developed a reputation for impeccable ironing and starching, and her business grew.

Ida Logan, a Stinsonville resident who walked to Pleasant Hill to attend school, shares a similar story about her mother's work. A single parent, Mrs. Logan took in washing to provide for her children. Ida, the eldest child, helped by hanging out clothes and folding until she was old enough

to begin ironing.

These examples illustrate the washerwoman's importance as a breadwinner in the black family. Writes Woodson:

If the family owned the home her earnings figured in the purchase of it. When the taxes were paid she had to make contributions, and the expenses for repairs often could not be met without recourse to her earnings (Woodson, 273).

Yet the washerwoman somehow found enough time to help the community as well:

The uplift worker sought her at home to interest her in neglected humanity, the abolitionist found her a ready listener to the story of oppressed brother in chains, the colonizationist stopped to have her persuade the family to try life anew in Liberia, and the preacher paid his usual calls to connect her more vitally with the effort to relieve the church of pecuniary embarrassment (Woodson, 273).

In addition, the washerwoman often had to buy the home, pay the taxes and find furnishings. Sometimes her wages helped her husband in business ventures. Indeed, history shows that this class of working women enormously boosted and furthered black economic development.

This same "jumping at the sun" entrepreneurial attitude pervaded other groups in black Macon. And perhaps one of Macon's most prominent antebellum entrepreneurs was Solomon Humphries, a cotton dealer and owner of a general store who was mentioned in chapter one.

Humphries, one of the earliest landholders in east Macon, started buying property in the 1830s. Back then, blacks had to buy land through a guardian; Humphries' guardian was Charles J. McDonald, who helped him purchase, among other tracts, several acres near the Ocmulgee River.

Humphries' grand home on Broadway, near Oglethorpe, was valued — along with his property — at more than \$8,000. He maintained good relations with whites, whom he entertained in his home. Apparently, Humphries felt that the price of entertaining whites while acting as server of the evening was worth access to some of Macon's white economic powers. This might explain why Humphries could get large amounts of credit in New York, Macon, Savannah and Charleston, South Carolina.

After his wife, Patsy, died, Humphries married again and lived in North Macon until his death in 1854. Though some white merchants closed their stores and attended his funeral, *The Macon Telegraph* did not report his death.

Humphries' contemporary, Edward Woodliff, enjoyed similar economic success in Macon. A successful barber, he also became involved in education and political activities for blacks. The following appeared in the August 6, 1850 issue of *The Macon Telegraph*:

Edward Woodliff respectfully informs his old customers and the Public that he has removed his Barber Shop from Floyd House to the Lanier House, where he has fitted up his room in very superior style, and will be happy to wait upon all who desire his services. Hair Dressing, Shampooing, Etc. attended in



Paul Duval & Son, pictured here with a modern vehicle in 1965, began with a horse and dray in 1886

a manner that cannot fail to please.

For more than half a century, Woodliff operated a barber shop and bath at several locations in the city, including one at Mulberry and Second Streets and in Brown's Hotel at Fourth and Plum. Though Macon had eleven other barbers — seven black and five white — Woodliff seemed the most successful.

Through his guardian, Woodliff used some of his profits to buy real estate around Macon, his land and houses eventually numbering more than a dozen. He also owned a farm in Ohio and general store in Philadelphia. And he supported the Freedmen's Savings Bank. Though the bank did



Booker Tolliver, whose family once owned over one hundred acres in North Macon, at age 90. Photo courtesy of Tolliver Family Archives.

not last long, Woodliff had a deposit of \$5,000 when it closed doors.

Macon had many other black entrepreneurs in the late 1800s, including Paul Duval, A.D. Tolliver, George Howard, C.N. Robinson, Lamar Clay and James and Willis Braswell.

Paul Duval's upholstery business still flourishes, operated by his fourth-generation descendant. His grandson, William Duval, reflects:

He was a man of great ingenuity. He worked for a while at Willingham Furniture factory but needed to earn more to send his children to school so he got himself a dray and started a moving business. He would pack things for people as well. He went to The

Macon Telegraph to get used paper to pack crates that were to be shipped. He would pack and transport the packages to the train station. In addition to this he began to do upholstery for people. In the summertime he made awnings. He had to have different businesses because when he hit a slow spot in his business he needed a way to continue to make it until business picked up again... he did not have the money to put into the business during the slow times. This is one of the examples of ingenuity that these early business



A.D. Tolliver, using money from his railroad job, paid \$12 an acre for property in North Macon. Photo courtesy of Tolliver Family Archives.

people had. My grandfather worked long hours up until his death. He looked for every opportunity to make his business successful and it made a difference. He opened his business and quit his extra job in 1886 and we have been in business ever since that time.

A similar spirit aided Andrew Daniel Tolliver, a railroad employee, who bought one hundred acres of land in the Summerfield community in North Macon. Purchased in 1894 for \$1,200, Tolliver paid for it over a five-year period at \$240 a year. In addition, he bought two hundred acres of land for a dairy and farm; his descendants still live on this land and don't intend to leave, though developers want to buy it.

A.D. Tolliver's contemporary, George Howard, reportedly owned several hundred acres of land in North Macon, both in Summerfield and in what is now River North. Most of that land has been sold.

James and Willis Braswell opened a barbershop on Cherry Street and operated a blacksmith shop on Cotton Avenue. Their sister, Minnie Braswell, also ran a prosperous barbershop which Charles Sheftall still operates on Walnut Street.

C.N. Robinson had a newspaper. Lamar Clay had an undertaking business. Charles Hutchings and F. Hubbard began a partnership in the funeral business that lasted ten years, before Hutchings bought out his partner.

All of these early entrepreneurs 'jumped at the sun' and in doing so created spaces for those who would follow them.

One such follower was the successful developer Charles Henry Douglass, born in 1870 in Union-



After overcoming many challenges, Charles H. Douglass built a business which stood on a solid economic foundation.

ville in a one-room house built by his father. Though born during Reconstruction, Douglass managed to overcome much and become a successful businessman:

I had to work as soon as I was large enough to earn money. I peddled light wood and vegetables in the morning and attended school in the afternoon. I went out and chopped cotton when I was so small that I had to use a short handle hoe and the pay was only fifteen cents a day. Finally when I had grown large enough, I secured a job in the city driving a doctor for which I earned six dollars a month (Douglass Papers).

After his parents died, Douglass went to work

to help take care of his sisters and did so until they got married. Douglass then left Macon to travel and work, returning near the turn of the century with \$24 in his pocket.

This time, he opened a bicycle rental and repair business; yet he soon turned to real estate because the new craze over the automobile hurt his business. Douglass worked as director of the Georgia Savings and Loan Company. He leased and operated the Ocmulgee Park Theater for a short while. Later he opened the Colonial Hotel, “a three-story pressed brick building right in the heart of the Business District on Broadway... and

today it is the only piece of property owned by a Negro on that street...” (Douglass Papers). After that, he and a man named Pete Worthey organized the “Florida Blossom Minstrels and Comedy Company,” the business venture that helped lay the foundation for the Douglass Theatre, which opened in 1911 and closed in 1940.

Douglass was very successful; he owned real estate in many parts of the city: Anthony Road, Cotton Avenue, Pio Nono, Pebble Street, Broadway, Tattnell Street, Emery Highway, Neal Street, Montpelier Avenue and Pine Street, as well as his home on Pine Street. Tax records show that Douglass’ income

climbed from \$2,400 in 1905 to \$42,000 in 1915.

I own thirty tenement houses, ranging from three up to eight rooms; two pressed brick stores with flats overhead on Broadway, which I have leased out for \$140 per month; thirty acres of good land just outside the city corporation for which I paid \$10,000.00 in 1913, to be subdivided in building lots on which I am raising truck, fruits, Duroc and Berkshire pigs and game chickens (Douglass Papers).



The Douglass Theatre, here in 1925, has been restored to its former grandeur.



DOUGLAS THEATRE
C. H. DOUGLAS, PROPRIETOR

Douglas Hotel

For Colored People Only

**Centrally
Located**

**25 Neatly Furnished
Rooms with Hot and
Cold Baths**

**EUROPEAN PLAN
Reasonable Rates
By Day or Week**

***One Block from New
Terminal Depot***

**361-363 BROADWAY
PHONE 1620**

MACON, GA.

A 1918 postcard advertising
the many amenities available
to "colored people only".



The Douglass Grill was only
part of the Douglass com-
plex on Broadway.



The Homosaphian Club promoted self-reliance and self-determination.

Yet the theatre was Douglass' strongest legacy. He brought in top talent, including Ma Rainey, Bessie Smith, Butterbeans and Susie, Ida Cox, Clara Smith and Silas Green from New Orleans. Today, the Theatre is restored to its original glory and is open to the public.

He served as president of Middle Georgia Savings, a now-defunct company with business transactions totalling more than \$250,000 in the early 1920s. Douglass had the reputation of using his success — and his resources — to provide jobs for blacks and to help make the community a better place for blacks.

According to a 1926 newspaper of the prestigious social and service club the Homosaphians, there were 125 business licenses sold to blacks that year. Yet that number doesn't

reflect reality because not all black business owners applied for licenses. Many of those unregistered entrepreneurs included West Africa-style petty marketers, or street vendors, including women who sold candy, baked goods and soft drinks from their back doors or kitchen windows.

Many entrepreneurs focused on developing

services, rather than selling goods. As the washerwomen learned, one could make money doing tasks that whites did not choose to do.

Yet many blacks did open retail stores because African Americans could not shop in several of the white-owned businesses. The fact remained that blacks had little or no access to goods and services outside the black community, so they set up shop as furniture manufacturers, carpenters, brick layers, contractors and grocers. When blacks of the early 1900s needed to buy groceries, they went to Bevis McElroy Grocer's on Fort Hill Street, Burdell & Logan Grocer's on Cotton Avenue, Chapman's in Unionville or to some other black-owned store; despite the travel time, it was easier than shopping in an inhospitable white merchant's store.

The Dumas brothers of Summerfield saw much success with their grocery store and the only black-owned sawmill in the area, which employed ten men and ran for 27 years. It took awhile to convince whites to buy their lumber, but once they did their business rapidly grew.



Other examples of black ingenuity include Dempsey Purnell Sr., Henry Wilder, Clarence Jackson and Munion Glover — a group of draymen who kept their drays at Poplar and Mulberry Streets as they awaited hires. These men were the precursors of moving truck operators.

500 Cotton Avenue was purchased by Dr. D. T. Walton, a dentist, in the early 1930s.

Cotton Avenue had many black-owned businesses, including Kyles Drug Store, Miles Cafe (owned and



operated by Mose Miles), insurance offices and the Knights of Pythia, which had a temple known as the Pythian Temple.

In 1936, Dr. D.T. Walton Sr. purchased the building at the corner of Cotton Avenue and New Street (which is still used by his son, Dr. D.T. Walton Jr.). Dr. Walton Sr., graduated from high school and went

Veora Hill prepares lunch in her business - the Perry Hill Lunch Room - in the Bellevue community



One of Macon's oldest black restaurant owes its enduring success to its "secret sauce".

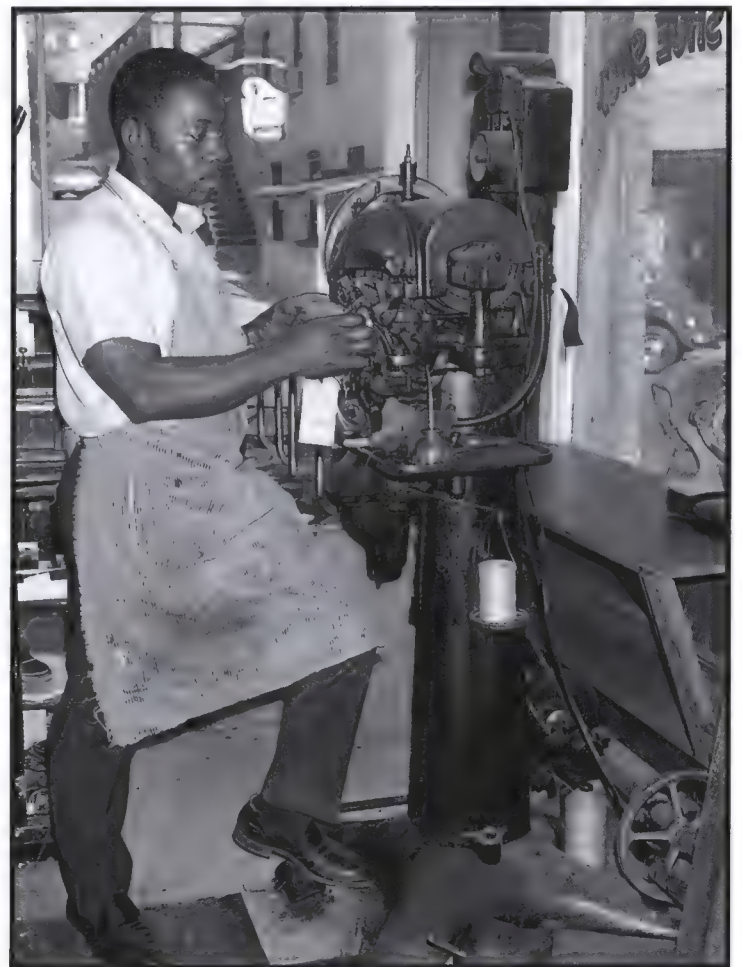
to Howard University. He fought in World War I, graduated from dental school in 1922, then moved to Macon to open his practice.

At one time, his building held offices for Dr. W.A. Davis and Dr. J.S. Williams Sr., Guaranty North Carolina Mutual Insurance Company, and Ell's Wig Shop. In the early 1970s Lary's Bakery and the American Friends Service Committee occupied the Walton Building.

Dr. Sol Clemons worked on Cotton Avenue as well. A graduate of Lewis High School, Clemons went on to Meharry Medical College and became a pharmacist. He then returned to Macon and opened a drug store. Clemons also operated the first black movie theater on Cotton Avenue.

In the Bellevue section of town, Perry Daniel Hill opened his Perry Hill Lunch Room, which remains open today. Though the business has relocated twice it continues to thrive under the

management of Veora Hill, who married into the Hill family in the late 1950s. She has managed the business alone since her husband became ill almost 20 years ago, and her restaurant still has a reputation as being one of the best places in the region to buy barbecue and chitterlings. Hill usually sells more than 200 pounds of chitterlings a week. And she still uses the sauce recipe developed by her father-in-law in the 1920s — a sauce that, some say, is the sole reason the Perry Hill Lunch Room has survived for more than 75 years. Says Mrs. Hill, "I am not going to get rich here but I make a living."



Union Shoe Shop, an example of shoe repair economically advancing the black community.



The Brickmason's Union helped to bring equity for black laborers.

Several black women started beauty and barber shops in their neighborhoods, including Sarah Marcus Stephens from the Unionville community and Iola Bailey, who had a shop on Cotton Avenue.

Ethel Harris had the first beauty shop in East Macon, and she used her shop to train and certify unlicensed beauticians. One of those people was Sara Sparks Tyson, who opened her own shop and became East Macon's second hairdresser. Mary Long, Tyson's daughter recalls:

My mother worked hard and very long hours in her beauty shop which was attached to the back of my grandmother's house. We moved there when my father left and mama had to go to her mother's. Luckily my uncle was a World War I veteran and paid for my grandmother's house. My grandmother did not work away from home but my mother worked too hard

because she died at age 47. But it was her work that got us through school and assured my brother and me of a decent life.

Herman and Ruby Marlowe opened the first black-owned florist shop in 1948 on Spring Street and remained in business until 1978. (Herman Marlowe was the son of Marilyn Marlowe Burdell, for whom M.M. Burdell School is named.)

There were independent craftsmen as well. Huff worked as a blacksmith. Charlie Peyton was a stone mason, whose work can be seen at Washington Park and in the Ingleside area. He picked up rocks from people's land and used them to build walls and walkways.

One of the best known bricklayers in the city was Willis Fitzhugh. He and Walter Davis worked



Albert Billingslea, shown here in 1972, used his ingenuity to turn rubbish into profit.

together and helped form the bricklayers union in Macon. Both men say the union helped bring better salaries and better jobs to black bricklayers.

The Macon Heritage Foundation's 1992 Invisible Hands Project documented the role of black people in Macon's architectural history. Invisible Hands reported that more than 4,000 black artisans in carpentry, brick and stone masonry, painting and plastering have played significant roles in creating buildings in this community. This number underscores the impact blacks had on the architectural development of Macon.

In addition to craftsmen, there were plumbers

and electricians who organized unions and worked toward getting more equal treatment from the white economic community.

A new generation of entrepreneurs emerged in the 1950s, including Annie Huff, Louise Hudson, Albert Billingslea, William Randall, Ola Mae Ford, and Mae Brewer. Each possesses the same ingenuity found in the washerwomen's narratives.

Albert Billingslea talks about his efforts to develop his enterprises that began with a construction company:

The first house that I built as a rent house was made out of the lumber that I got from the Warner Robins Air Force Base. They had airplanes coming into the base in parts and they were being crated with very nice lumber. Therefore, I bought some of those large wooden crates and took them out to the construction site for the rental property that I was preparing and built a two room house for rent.

In the mid 1970s two women, Mae Brewer and Ola Mae Ford, who had worked together in the public school system, retired and began catering businesses. Both women exemplify the washerwomen of yesteryear: using a basic skill they already possessed, these women earned their living while giving as much to the community as possible.

Brewer, famous for her tomato sandwiches, reflects on her venture:

I learned so much about catering from my mother. When I was four or five years old I went with my mother to do catering and then I went to college at Tuskegee Institute and majored in home economics and

got my B.A. degree. Later I got my Masters and I worked as a home economics teacher at Ballard Hudson, and Southwest. I worked with training people in the area of food service and when I retired I decided to start a catering business.

Across town, in Fort Hill, Ola Mae Ford's house is called "the house by the side of the road," and everyone in the community knows that food can always be found there. One of Fort Hill's long-time leaders, Ford served as President of the Fort Hill Neighborhood Association, and she entertains civic leaders and businessmen to show her gratitude for the support they give her community. She attended Alabama State and Atlanta University, and she taught home economics in Bibb County until retiring in the 1970s. Catering for more than 40 years, Ford also uses her cooking skills to raise funds for the community association.

Annie Huff, owner of Best Chicken, started her restaurant and catering business after getting laid off from a previous job. Her business still thrives on Hawthorne Avenue, though she's had to relocate once. Says Huff, "I can do anything that I



Mama Louise at the Allman Brothers' favorite Macon restaurant, the H & H.

set my mind to do; I have to keep a positive attitude, and my faith is the basis for all that I achieve."

Louise Hudson can certainly claim success for her H&H Restaurant on historic Cotton Avenue. She continues to draw a large collection of regular customers, along with newcomers who cannot resist her "soul food" menu. In the early days of her restaurant, she fed the Allman Brothers band "on credit" and as a result became an integral part of that group. They helped her business to grow.

Yet not all black entrepreneurs cooked and cut hair. There were plenty of physicians, nurses and lawyers who had to be tenacious in their determination to maintain themselves as



The Lundy Hospital, located in Pleasant Hill, stood as a testament to black self-determination. Out front is Andrew Tolliver's vehicle, for which he paid with cash in 1926. Photo courtesy of the Tolliver Family Archives.

professionals in Macon. They include, among others, Dr. J.S. Williams and son, Dr. W.H.M. Thomas, Dr. W.A. Davis, Dr. R. Stillman Smith and Dr. D.T. Walton. Often, these doctors didn't get good hospital support, so Dr. Lundy founded his own Lundy Hospital in Pleasant Hill in the 1920s.

Soon after, C.W.E. Dyer started St. Luke Hospital, which began as a clinic in 1928. Like Lundy, he started the hospital in part because he didn't have adequate privileges at Macon Hospital, which, many blacks say, had racist policies.

Dr. Dyer came to Macon from Port of Spain, Trinidad, via Eatonton, Georgia. He was known as a generous person who helped educate at least a

dozen young people and direct them toward the field of medicine when they aspired to become doctors or nurses.

In 1941, when Dr. Dyer wrote about the founding of St. Luke in *The Macon Telegraph*, he said:

It soon became apparent... that the hospital was a definite asset to the community; consequently there was a growing increase in patronage. After a few years of great struggle the number of beds soon increased from ten to fifteen and then twenty.... As a step forward in order to obtain a modern building, Saint Luke's Hospital was incorporated November 1939, as a non-profit institution for the care and treatment of Negroes throughout this



St. Luke's Hospital, which began as a clinic in 1928.



Ruth Hartley Mosley was one of the first women to become a licensed embalmer.

section. Patients will be admitted for full pay, part pay and some free patients when it is possible.

St. Luke's Hospital was indeed a community effort, with funding from private foundations, as well as black and white church auxiliaries, and black and white physicians.

Minnie Singleton gave much support to St. Luke, both as editor of the "Colored Department" of *The Macon Telegraph*, and as well as a Macon citizen. Her twenty-year editorship made her name a common word in Macon. A graduate of Beda-Etta College, she came to the paper after working in the insurance business. Singleton was quite popular and seemed to enjoy a good rapport with all her sources.

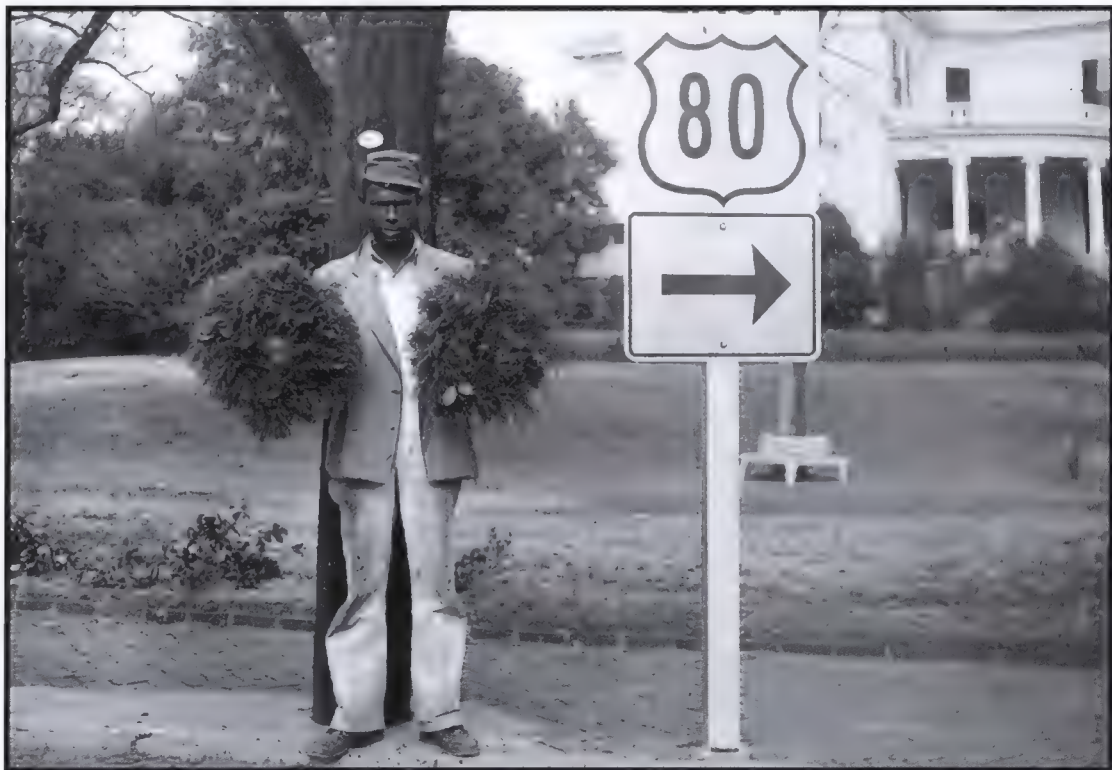
This chapter ends with highlights of the life of Ruth Price Hartley Mosley, the benefactor of the

women's center bearing her name on Spring Street. Mosley came to Georgia in 1910 and worked as a registered nurse in the "Colored Female" Department at Georgia State Sanitarium in Milledgeville. She was the first black woman to supervise a section of the facility. After her marriage to Richard Hartley of Macon, she went to school to become licensed as an embalmer, making her one of the first women to do this. After that, she began working as a public health nurse and school nurse.

Though she had an active social life, Mosley

still became involved in the community and managed Central City Funeral Home. As an elderly woman, she continued to travel, to be involved in the community and to serve in many organizations such as the Links, Inc. Ruth Mosley died in a Savannah nursing home at the age of 89 in 1975.

This chapter has highlighted a wide range of entrepreneurs and has shown how the common thread of ingenuity runs through their lives. They lived and worked in a way that should inspire all entrepreneurs in Macon to "jump at the sun."



Selling Christmas greens at the corner of College and Georgia Avenues. Black entrepreneurship had a wide range because blacks had to use their creativity to find ways to generate income.



"It must be born in mind that not reaching your goal is not tragic. The tragedy lies in not having a goal to reach."

—Benjamin E. Mays

President, Morehouse College

Chapter Three

Against All Odds

Education and the Educators

Education for Macon's blacks developed against all odds, emerging from an environment which supported the idea that ignorant slaves were easier to control. For several years, it was against the law to teach any black how to read and write.

In 1829, after David Walker's appeal in the Georgia House of Representatives, strong laws prohibiting the teaching of slaves were passed by the Georgia Assembly. Both whites and blacks got punished for teaching slaves; whites might receive jail sentences along with a fine, while blacks were whipped and fined. One of the punishments given to a slave caught "reading or writing was the cutting off a thumb or finger" (Grant, 229). *The Macon Telegraph* believed that slaves should not be sold books, and in 1860 it called for school officials to look into this practice.

Shortly after the end of the Civil War, laws were passed in Georgia that made it legal to educate black people. Still, there was great hostility toward education for blacks when Ariadine Sellers started the first school for blacks in 1865. Sellers had lived in Philadelphia with her father, Edward Woodliff, and had gone to school there. Perhaps it was the exposure to the freedom of Philadelphia and the power of education that prompted her to return to Macon and start a school for young blacks in her father's house on Spring Street.

Soon after the opening of the Sellers School, Eliza Miller established a school at the Freedman's Hospital with "37 students attending classes each



Carver School Spring Festival, 1939, celebrating the birth of the American Republic.

week.” Miller’s school began in January, and by “October there were 500 students being taught by 10 black and two white teachers” (Pitts, 5). Within two years after the opening of the first school, Bibb County had 12 black schools. These schools significantly helped boost the literacy rate by 1870.

In 1868, the American Missionary Association (a group of supportive white people from the North), constructed a building and named it “Lewis High School in honor of General John Lewis, an agent of the Freedmen’s Bureau in Georgia” (Grant, 228). Fire destroyed the building in 1876, and white firemen made no attempt to save it.

Soon after the fire, the Congregational Church built a new school for the lower grades. Citizens in Macon gave \$500 to build a library and industrial arts room. In 1888, a gift from Stephen H. Ballard of



Following the 1876 fire, Lewis High School was rebuilt.



Ballard Normal School in 1941. "Normal" indicated that the school had a teacher training program.



Students at Ballard Normal School in the 1920s.



When Ballard Normal School deleted its teacher training program, the title "Normal" was also deleted from its name. These students attended the school in the 1920s.

New York allowed the construction of a brick building, costing around \$12,000. The next year Ballard's sister contributed money for a girls' dormitory. The school was eventually named Ballard Normal School in their honor.

Ballard Normal School continued to grow and offered opportunities for blacks in Macon and Middle Georgia for nearly three decades. In the 1920s, it was relocated on a five-acre plot on Forest Avenue in Pleasant Hill. At that time, the school included kindergarten through grade twelve and specialized in teacher training as well. As local and state government began to assume responsibilities for the education of blacks, Ballard

was able to discontinue its kindergarten, elementary grades and teacher training program. The word "Normal", which signified the school had a teacher training program was deleted and the school became known as Ballard School in 1940.

In 1872, the Board of Education was established and directed to start an organized system to educate children of both races from age 16 to 18:

The Board was quite clear about the need to keep racial separation as an integral part of their new system. In September of 1872 schools for blacks were established as follows: Cotton Avenue located in the A.M.E. Church with Lewis H. Williams as principal;



A school play at Ballard High School in 1949.



A graduating class of Ballard School.

Saloan Unionville with H.M. Allen, principal; Bethel Unionville, Sarah J. Thomas, principal; East Macon, Mary T. Clay, principal; Union Church, Sarah. E. Howard, principal; Stinsonville, J. A. Brooks, principal; Antioch, B.A. Cowen, principal; Swift Creek, J.P. Fenton, principal; Ocmulgee, D.D. Cornelius, principal; White Spring, E.F. Mims, principal; Bessie Capel, Penelope Barnes, principal; Pleasant Grove, Gerald Castleberry, principal; Goodwin, Andrew Solomon, principal; and Mount Zion, R.M. Harris, principal. These schools operated for only six months and charged 75 cents a month tuition.

All of these schools had many more students than there were actual seats. For instance in North Macon there were six teachers with six classrooms and 240 seats for 332 children. Saloan Unionville had one teacher, 64 seats, with 96 students attending. Bethel



B.A. Cowen was principal of Antioch School, pictured here in 1905.

had one teacher, 34 seats and 62 students. Stinsonville had one teacher, 68 seats, and 136 students. Swift

Creek had 1 teacher, 45 seats and 72 students and this list continues without any of the other schools being any less crowded (Ethnic Heritage Project, 94-95).

Before the late 1890s, black schools could not operate during the winter because they had no heat. The superintendent voiced concern about some of the schools' conditions because he believed



Students in front of Swift Creek School in 1905.

that several of the buildings were unsafe. They had no janitors, and students were expected to clean the building and do all the chores. This condition continued into the late 1940s.

Parents paid small tuition fees for their children to attend Bibb County schools, and those who lived outside the county had to pay in advance. In the county, parents paid \$1 a month and in the city it was \$15 a year, with the year beginning in September and ending in May. Salaries were far from equitable:

A "white male high school principal in 1883 made \$125 a month while his female counterpart made \$75 a month and a white elementary principal received \$60 a month while the highest paid black principal received \$40 a month" (Ethnic Heritage Project, 103).

Over the years, teachers' salaries were equally inequitable, and blacks' schools continued to be in shambles.

Still, despite the poor facilities, Macon had about 8,000 black children enrolled in public schools. A school board survey in 1903 revealed

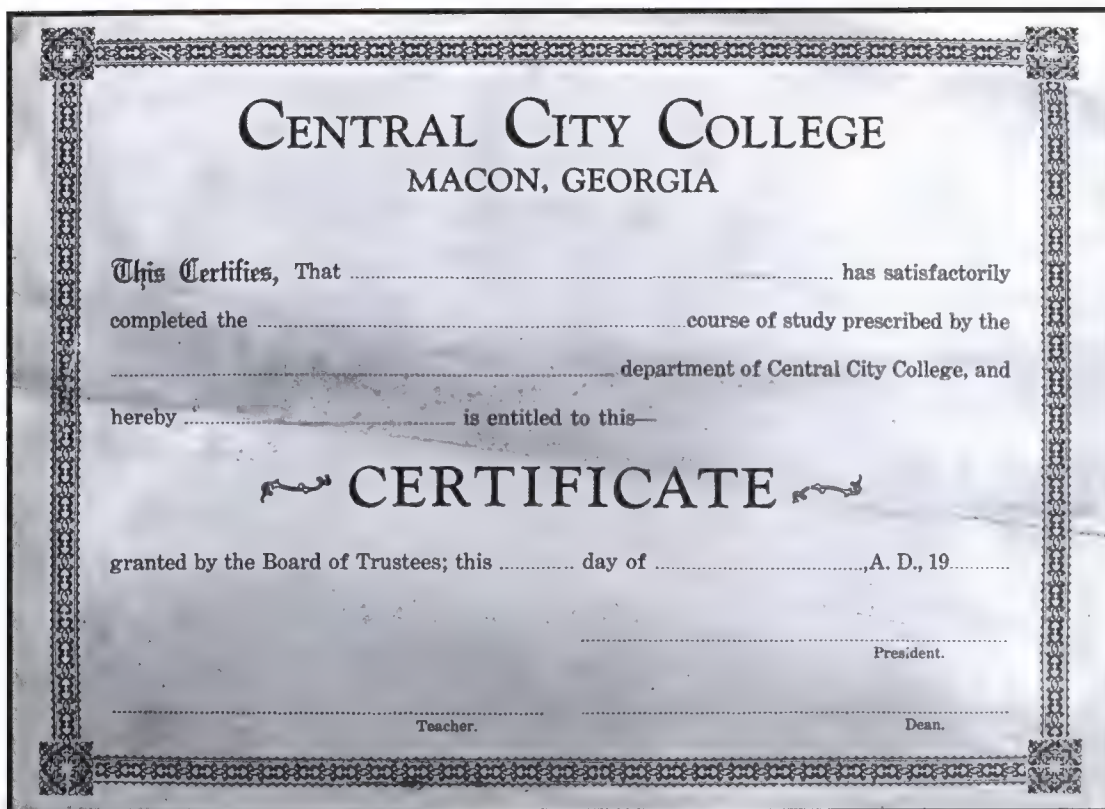
that more than 15,000 black school-age children in Bibb County, which demonstrates how few children were able to receive any formal education. A 1912 Bibb County school census revealed that



Bessie Capel, pictured here in 1950, was led by principal Penelope Barnes in 1872.



Stinsonville School had one teacher, 68 seats, and 136 students in 1872.



A certificate from Central City College, whose main focus was ministerial training.

the college wanted to pay off its land debts.

Mercer

University's black extension program began in the 1930s at Central City College and gave teachers an opportunity to get summer training needed to earn teaching credentials. Mercer's involvement in training was critical because black teachers had trouble finding educational training. In order to preserve segregated schools and

the average black teacher-student ratio was about one to 75.

During the period of Reconstruction, various groups from the North tried to help the recently freed slaves by opening various schools and civic organizations. One such group, the American Baptist Home Mission Board, opened Central City College in 1899 in a spacious plot in northeast Macon. Though its major focus was ministerial training, the college had other departments as well. Two thousand students attended Central City College, which maintained its financial dependence on the Baptist Society for quite some time because



Hazel Street school added 7th grade to its curriculum in 1918.



Pleasant Hill School, pictured here in 1905, was replaced by L.H. Williams in 1905.



An overcrowded class from Pleasant Hill School in 1897.

colleges, the state of Georgia paid for black people to be educated outside of the state. Still, many black teachers found it difficult to leave the area in order to pursue their education. Obstacles, both financial and moral, stood in their way. When Henry McNeal Turner asked an Atlanta white man for directions to a black college, he received a lecture on the “futility of nigger colleges” instead of directions. Many blacks did find schooling in other cities, but when they got there they found a lack of resources. One teacher peddled books from the trunk of her car for black students because no local bookstore would sell to them. Still, the desire for education — and the empowerment that came with it — enabled



Monroe Street School was renamed Hudson Industrial, pictured here in 1937.

many blacks to achieve their goals.

Many black teachers and students did find some help. In the early 1900s, a Philadelphia Quaker woman founded the Anna T. Jeans Fund to help improve the educational picture for blacks:

A Jeans teacher is a member of the Negro race who works on a county-wide basis in the employ of county school officials to help improve the work of the schools

and community life of the Negroes (Sessoms, 7)



The Reverend James T. Saxon started a veterans school in his church.

The following description highlights some of the early work of Jeans teachers:

Along with the three Rs, the children in her school were taught many other things. For example, she moved from one to the other showing one how to measure a board, another how to make a stitch and yet another how to finish off a basket; a child made some sheets for her bed from flour sacks for they had learned that beds should have two sheets instead of one. A child was making a tablecloth from the same material to demonstrate that in this way each family could have more than one cloth for the table in a week (Sessoms, 42).

In 1942, Agnes May became a Jeans Supervisor for Bibb County. Her work was much like that of a county supervisor; she traveled from school to school, overseeing the quality of instruction. The year 1918 brought a major change in Macon's black schools. Hazel Street, East Macon, Pleasant Hill and Green Street schools added 7th grade to their curriculum. In 1920, Pleasant Hill added 8th and 9th grades as well as a shoe department. In 1922, Monroe Street School was constructed, with B.S. Ingram serving as the principal. R.A. Finney was in charge of the boys' department and Mamie Moughon was in charge of the girls' department with Bodie Davis serving as sewing instructor. In 1923, the name was changed to



Students display the baskets made in class at Green Street School in 1905.



Students pose in front of Green Street School in 1905.



The Ballard-Hudson High School marching band downtown in 1952.



Learning how to decorate gift boxes at Ballard-Hudson in 1954.

Hudson Industrial School with 291 students enrolled in grades 8 through 10. The first graduation for the school was in 1929 with a class of 36.

The Reverend James T. Saxon realized the need for veterans to have an opportunity to obtain training that would help them in getting jobs. In the 1920s he started a veterans school in his church located on the corner of Woolfolk and Norris Streets called Memorial Trade School in memory of his son who died. Along with his wife, he taught many vocational skills: real estate, insurance, banking, carpentry and brick laying, cooking, sewing and domestic work. He obtained some funding from the government to help defray expenses but many students came whether they had

money or whether or not the government had underwritten them (Bibb County School Archives).

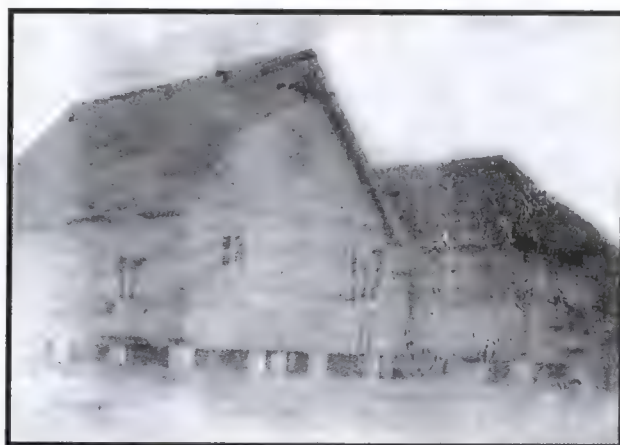
In 1921, Minnie Smith founded Beda-Etta College. A teacher at Green Street Elementary School, she saved her own money to start the school. B.S. Ingram reports, "that she used considerable amounts of her own money, about \$20,000, to erect the buildings." Two of her sisters who had died, Beda and Etta, inspired the name of her college. It was first organized as a business school, teaching only shorthand, typing, banking and bookkeeping courses. Later, the need for other services prompted the addition of elementary and high school subjects, along with evening classes for



School named in honor of Ada Jones Banks Burdell.



Peter G. Appling H. S., named for the former Hudson H. S. principal.



M. M. Burdell taught at Turpin Street School, pictured here in 1905.

adults who wanted to improve or continue their education. Macon's blacks needed Beda-Etta because, as late as the 1930s, there was still great inequity in education for blacks. "According to the school census of 1930, 61 percent of the students were white and 39 percent were black. However, 91 percent of the total expenditures went to white education" (Bibb County School Archives).

In 1949, Ballard Hudson Senior High School was built on Anthony Road to serve all black high school students grades 9 through 12, with R.J. Martin as principal. Eight other schools were built from 1949 to 1957; they include Ada Banks, Pleasant Grove, Bessie Capel, Duresville, Eugenia Hamilton, Hunt, Butler

Elementary Schools and Peter G. Appling High School. Nine schools bear the names of outstanding black educators — Ada Banks Burdell, Danforth, Hartley, Butler, Ingram, Pye, Hamilton, L.H. Williams, and Appling.

According to the Bibb County School Archives, Ada Jones Banks taught at L.H. Williams, then served as principal of Turpin Street School for 13 years, and Wheatley School for nine years. She died in 1926.

Maryland Marlowe Burdell taught at Turpin Street School from 1893 to 1894 before becoming principal. In 1902, she became principal of East Macon School and was there when the new school

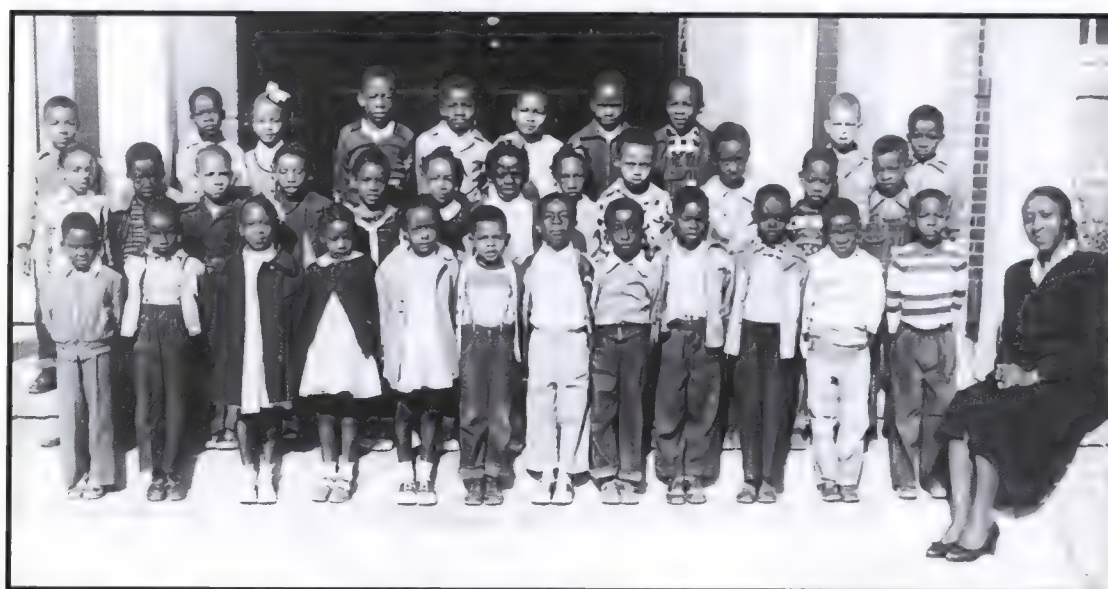


Unionville.

B.S. Ingram pictured here in 1950.

was built. Because of the community's respect for her, people requested that the school board name the school after her. She remained principal until 1937.

Metta Danforth became principal of M.M. Burdell in 1937 after serving as principal of Green



Students in front of Ingram School in 1950.

Street School for 20 years. She retired in 1951 after completing 49 years of teaching in Bibb County.

In 1968, the Matilda Hartley School was dedicated in honor of Matilda McKinney Hartley, a Ballard Normal School graduate who began her

career at Wheatley Elementary as a first grade teacher. Hartley worked as a first grade teacher until her retirement from L.H. Williams School in 1964. The daughter-in-law of Ruth Hartley Mosley, she once earned the McKibben Lane Award for teaching excellence, which is still given annual to outstanding teachers regardless of race.



Pye was named for the Wheatly school principal.



L.H. Williams, pictured here thirteen years after its opening in 1937.

Minnie Butler started to school in Twiggs County, then transferred to Ballard Normal School. After Ballard she attended Central City College.

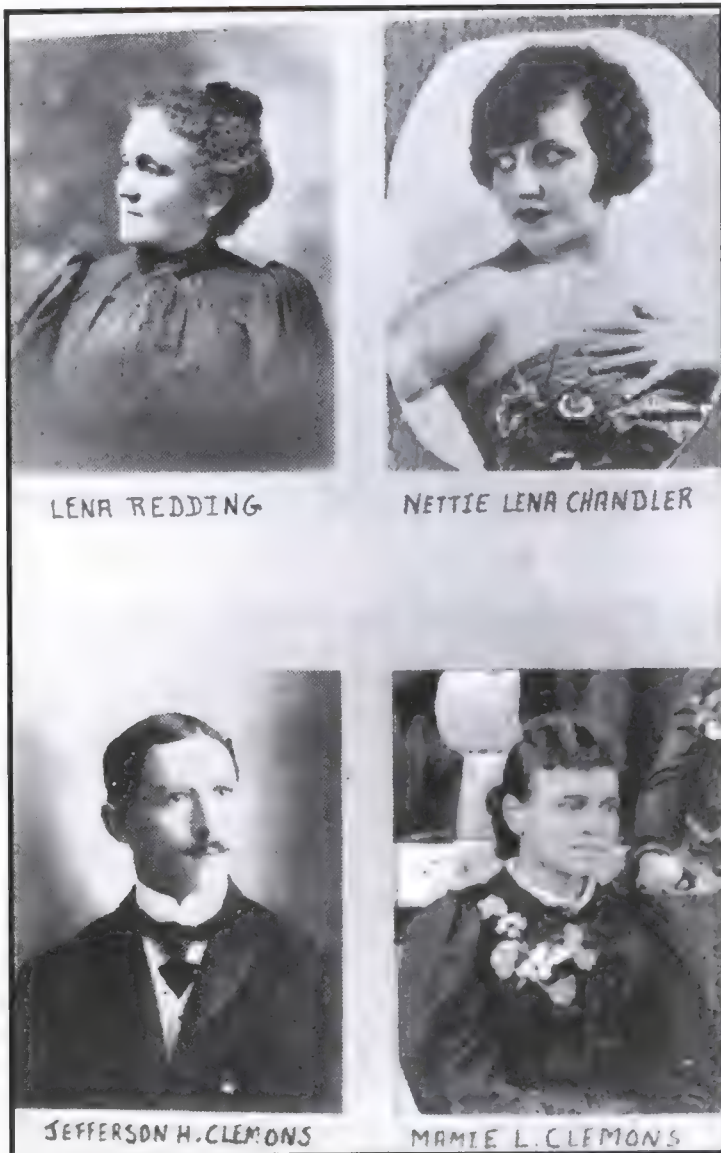
She served as principal of Wheatley, B.S.

Ingram and George Washington Carver schools. An innovator who liked to improve a school's environment, Butler organized the first school boy patrol and worked with Girl Scouts and the Y.M.C.A.

B.S. Ingram served as principal of Pleasant Hill School for nineteen years, the Monroe Street School for one year, and Hudson



A portrait of L.H. Williams, former principal of Green Street School.



LENA REDDING

NETTIE LENA CHANDLER

JEFFERSON H. CLEMONS

MAMIE L. CLEMONS

The family of the founder of the Lena Clemons Conservatory, sponsor of musical programs and art events.

Industrial School for nine years. He is reported to have been a political moderate who helped make the racial climate of the 20s and 30s more positive.

Maude C. Pye worked as principal at Wheatley School from 1931-1949, then went to Bessie Capel from 1951 to 1964. The children from Pye combined with B.S. Ingram School, and the Ingram-Pye school was born.

The school named for Eugenia Hamilton was built to help relieve overcrowding in Unionville, Williams and Ingram-Pye. She served as principal at Ocmulgee School from 1892-94 and Goodwin for two years.

When Hamilton School opened, Mae McElmurray Miller was its first principal. She had taught school in the Swift Creek, Mount Hope and Holly Grove communities before coming to Hazel Street, which became George Washington Carver. She taught at the Unionville School for nearly 29 years before becoming principal of Hamilton.

Lewis H. Williams School opened in 1937, replacing the Old Pleasant Hill School with students from Green Street School, which closed. L.H. Williams taught at Pleasant Hill School from 1888 to 1901 and at Green Street from 1901 to

1918, serving as principal for most of his tenure. He also served as principal for the black students at the Georgia Academy for the Blind. He bought land that he later gave to the Board of Education to build a school in Pleasant Hill.

Appling School is named in honor of Peter George Appling, who attended Green Street School and Ballard. He served on the faculty of high schools in Augusta and Griffin as well as Central City College. He was principal of Hudson High and remained there until his death. Hudson High grew under his administration from a 13-teacher school to 21-teacher school.

Yet, even in the 1920s, blacks had other education options; some chose to attend the Lena Clemons Conservatory of Music and Arts. Mamie L. Clemons founded the school in the early 1920s and

named it after Lena Redding, Clemons' mother; her niece Nettie Lena Chandler; her husband Jefferson H. Clemons; and Clemons herself.

Nettie Lena Chandler was a graduate of the Conservatory, and studied violin, vocal and piano music in Cincinnati and Chicago. She toured in the United States and Cuba with her nine-piece orchestra and taught music and art in Montgomery, Alabama.

Mamie Lena Clemons was a well-educated music instructor who studied music at Ballard Normal School, Fisk University and New England Conservatory. She realized her long held dream by organizing and operating the Conservatory on the corner of Spring and



Graduates of the Lena Clemons Conservatory in 1937.



The Conservatory was on the corner of Spring and Ocmulgee Street, now called Riverside Drive.



In addition to cultural knowledge, the Booker T. Washington Center was focused upon teaching marketable skills.

became a USO center — “a home away from home” for black soldiers stationed at Camp Wheeler, Robins Field and Fort Benning.

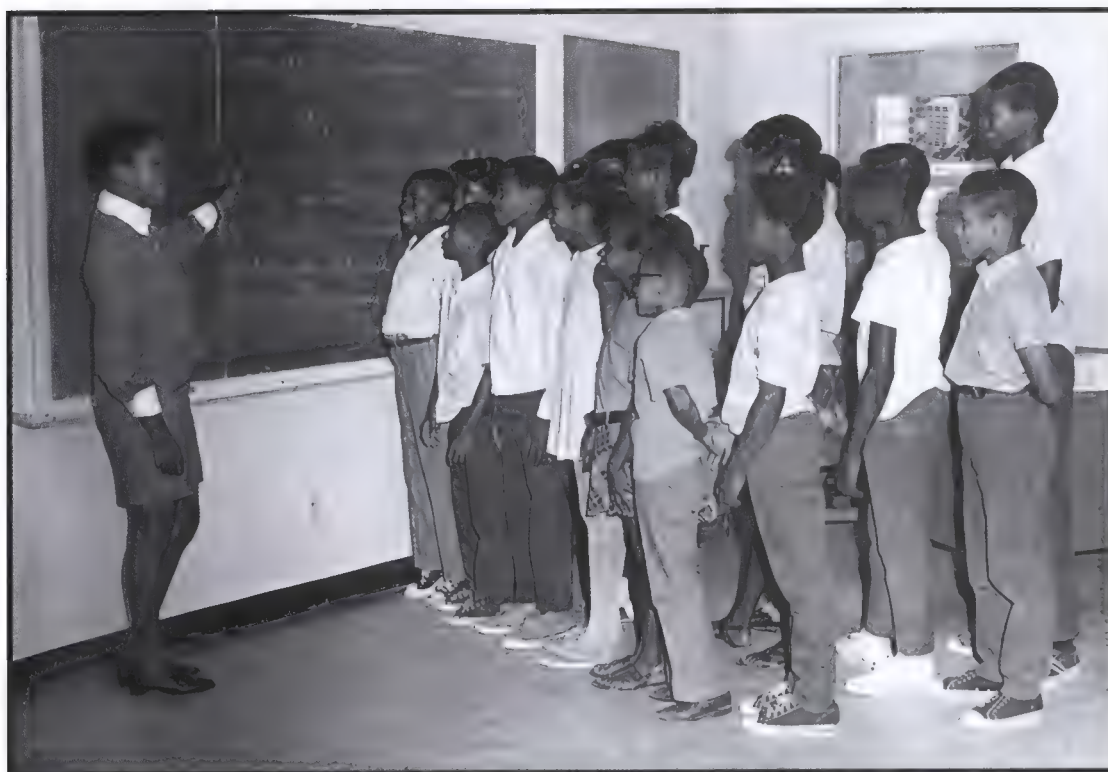
From slavery to the present, support from sources other than schools made it possible for blacks to pursue educational goals. This was true especially during the early 1900s, when the recreation division of the Federal Works Progress Administration (WPA) designed a plan

Ocmulgee Street (now Riverside Drive).

The conservatory, a two-story home, had been owned by a dentist named Dr. Hawes. Six steps led up from ground level to a beautiful green lawn filled with trees, trellises, trimmed hedges and flower pots bursting with blooms. The front porch and the balcony above added a grand dimension of beauty to the conservatory, which also acted as an important community center used for social gatherings, church groups and special events. The conservatory sponsored many musical programs, musical readings and recitals. One special piano presentation was performed by four pupils in a radio broadcast from Mercer University in the late 1920s. During World War II, the conservatory

to establish community centers in various cities. Black Maconites were delighted that Macon was selected in 1938, but the project was delayed until the spring of the following year. The Macon Committee on Inter-Racial Cooperation became interested in the project and formed a committee with an equal number of whites and blacks as sponsors. By the end of the year, the committee had developed a program, secured a building on Broadway between Walnut Street and Ocmulgee Street, and had chosen an executive director, Willis Braswell Sheftall.

Citizens debated on the center's name: “Central City,” “Town Hall,” “Imperial,” “Broadway,” “Interracial Committee,” “Four Square,” and



Students participating in after-school tutoring sessions at the Center in 1969.



The Center bears a commitment to teaching about the historical contributions of blacks.

“H.E.R.” (Health, Education and Recreation). They finally agreed on naming it after Booker T. Washington.

Since its beginning, the Center has had problems finding enough money to meet the needs of the community. Though the WPA paid 75 percent of the construction money, it was hard to raise the remaining 25 percent from civic, religious groups and individuals. In 1943, the government cut off operating funds, and the Community Chest (the predecessor of the United Way) stepped in to help. To this day, the center relies on United Way funding, though some revenue is generated from membership fees, services and special events. These charges are always based on



Sarah Randolph Bailey, for whom the Girl Scouts named a campground in Macon.

someone's ability to pay.

In 1944, leaders at the Center knew they needed more room, which they found on Broadway. Yet they had to move again — this time to Cotton Avenue — because the building was needed to house defense employees.

The Center's birth home was sold and it moved to the old Ballard School building. Yet the building was old and deteriorating, with a leaky roof. In the 1970s, the present structure was built in place of the old building — made possible through federal



A group of Girl Scouts helping to care for little ones.



Campers lower the flag at the end of the day at Camp Sarah Bailey.

funds. One of the rooms in the new building became the Otis Redding Research Center, which contains information on Macon's black history and black Georgians along with paintings of Martin Luther King Jr., Nat Turner, and a diverse collection of photographs of blacks. The Booker T. Washington Center has helped shape the lives of many people through its many innovative programs. In recent years, a swimming pool was added and an old church building was purchased to house the Center's Bobby Jones Visual and Performing Arts Center. Today, under the outstanding leadership of Executive Director Howard Scott, the Center provides mentors and role models for many young people from Pleasant Hill and surrounding areas.

Another source of educational support was the African American Girl Scouts, which organized in Macon in 1945. In the late 1950s, organizers found an 84-acre tract of land suitable for a camp, on Columbus Road near Lizella. Girl Scouts U.S.A. troops worked to raise a part of the \$4,000 needed to buy the campsite.

The Sunset Association, parent organization of the Girl Scouts, chose to honor Sarah Randolph



Eagle Scouts - having attained the highest honor within the Boy Scouts - gather in front of a church in 1962.



Boy Scouts learning camping skills at Camp Pine Lake.



A special service at St. Peter Claver in 1966.



Graduation Day at St. Peter Claver in 1954.



Grades 1 through 6 at St. Peter Claver in 1950.



St. Valentine's Day at Carver School in 1939.



A first grade class at G. W. Carver School in 1950.

Bailey by naming the camp after her. Born in Baldwin County on August 25, 1885, Bailey was a teacher, director, missionary, mother, wife, scholar, pioneer and former valedictorian of Ballard Normal School. In 1902 she began teaching at Green Street School, then later taught at M.M. Burdell from 1920-1955. Bailey, along with Clara Mae Bynes, organized the Girl Reserves in the early 1940s. They brought this organization to their school, focusing primarily on young black girls at the junior level. She had many helpers in this work, including Pearl Burnson, Lillian Calhoun, Dorothy Cooper, Florence Griswold, Eunice Randall, Bernice Ridley, Kate Shakespeare, Johnnie Smith, Willia Powell Thomas, Evelyn Walker, Mamie Wesley and Emily Wilburn.

The educational history of blacks in Macon is filled with pioneers who walked an extra mile to foster education for others. Along with Sarah Randolph Bailey stands William Sanders Scarborough, born in Macon in 1852. Though his father was free, his mother was not. Therefore, Scarborough was considered a slave. Still, the family enjoyed some freedom. They were allowed to maintain their own

home in Macon and both Jeremiah and Frances Scarborough learned to read and write. By the beginning of the Civil War, Scarborough was already a capable carpenter.

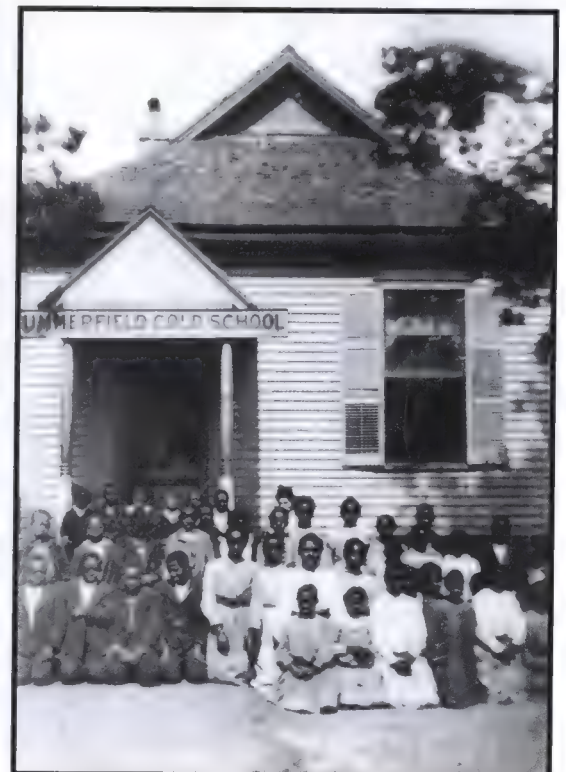
A graduate of Lewis High School, Scarborough



A multitude of faces and ages at Summerfield School.



Boys from Summerfield School.



The class of 1905 poses in front of Summerfield Cold School.



A proud graduating class.

attended Atlanta University where he studied geometry, Latin, Greek, advanced arithmetic and other subjects. He originally planned to study law at Yale but changed his mind and earned an M.A. from Oberlin College in Ohio in 1878. Scarborough returned to Macon, planning to teach at Lewis High, but the school burned down before he could



Georgia Baptist College was located on Gray Highway, on the present site of WMAZ-TV.



Most students at Ga. Baptist College, formerly known as Central City College, pursued careers in education.



A member of the Hudson High School band in the 1940s.

begin. Instead he worked as principal at Payne Institute in Cokesbury, South Carolina. He was appointed a professor at Wilberforce and taught classics until 1892. In 1897 he was reappointed to his former professorship and made vice-president. Later he became president of Wilberforce University and remained in that post until 1920. He published a book on Greek language that was widely used as a textbook. In 1882, Scarborough was elected a member of the American Philological Association in 1882, the third black person to receive such membership.

Others, like Lucy Craft Laney, also worked to create a good educational environment for black children. Laney's father, David, was born a slave in South Carolina. He learned carpentry and used the

new skills to buy his daughter's freedom.

David Laney came to Macon in 1836 and was hired by masters to teach carpentry to slaves. A lay preacher, he was refused ordination by a Southern Presbyterian synod because his ministry was limited to blacks only. Later, he would become an



A girls' sewing class at Hudson Junior High in 1950.



Industrial Arts class at Hudson High School in 1948.



Students often sat two to a desk at Hudson Jr. High.



An automotive shop class at the Memorial Trade School in 1950.



The Memorial Trade School provided ex-servicemen with an opportunity to learn a marketable trade.

influential pastor in Savannah.

Lucy's mother belonged to the Campbell family, having been purchased as a child to be the Campbell daughter's slave. She married David Laney at the early age of 13. He bought her freedom but she continued to work for the Campbells. The Campbell daughter encouraged her to read widely in the family library. Lucy was elected to be in the first class of the newly opened Atlanta University. A gifted student, she graduated in 1873.

Another educational heroine is Lottie Price, who led a 1928 campaign to get library services for blacks. The first such library was opened at the Booker T. Washington Center. She had a 51-year career in the Bibb County schools, and she served as principal of Unionville



The Macon Chapter of Links, Inc., photo courtesy of Sherrell Hart.

School until retirement in 1962. Price knew hardships, and she knew much about being flexible. She had become a caregiver after her mother died and left three small children. Her father, David Price, a construction foreman, was quite busy and frequently away from home. She said, "I had a great desire to improve myself. My father and mother put education first."

Price knew that regular college attendance was impossible because of her financial situation, so she enrolled in all the summer programs available to her, absorbing courses in business, library science, and choral conducting. She received a Rosenwald Scholarship to attend Spelman College. Later, she earned her A.B. from Fort Valley State and Master's degree from Atlanta University. Price helped send her sister to school; then she and her sister helped their brothers complete their education. All of them became teachers.

The pioneer who documented African American



Entrepreneur J.W. Tolliver's certificate of completion from Summerfield School. Photo courtesy of the Tolliver Family Archives.



Carver School celebrates Christmas with a special presentation in 1939.

history in Macon was Herbert Tuggle. Tuggle was born and reared in Macon. After graduating from Morehouse College in Atlanta, he started to work as a librarian at Amelia Hutchings Library. As blacks were not allowed to use the Washington Memorial Library, Tuggle realized that a library with good resources was needed to meet the needs of students and adults in the black community. So in 1959 Herbert Tuggle began collecting and preserving materials for the Negro Collection at the Amelia Hutchings Library. In 1970, when the two libraries merged, the collection was moved to the Washington Memorial Library, along with Tuggle, who was later made head of the Reference Department. He is the first African American to have held this position. Today the collection has grown to over 5,000 items, including reference books, magazines, newspapers, pictures and pamphlets.

In 1994, the city of Macon and Bibb County issued a joint proclamation declaring February 19

Herbert Tuggle Day. He was honored as the "Keeper of African American history in Macon". A year later, after 35 years of service to the Macon community, he retired. People still come to the library and ask to see him. He has left a lasting legacy to the community.

Macon history is filled with individuals who helped further education for blacks. But the city also had several social organizations that continue today to make positive changes. The Epsilon Omega Chapter of Alpha Kappa Alpha Sorority, Inc. is one such group. Chartered in Macon on May 3, 1952, eleven people met with regional director, Soror Mayme E. Williams of Miami to establish this chapter.

Epsilon Omega Omega now enjoys a 43-year tradition of service through a network of more than 150 Alpha Kappa Alpha women in the Macon and Middle Georgia Community (Bibb, Jones, Baldwin, and Hancock Counties). At least 90 percent of Epsilon Omega Omega women have acquired the master's level of post-graduate education. Many have obtained specialist and doctoral degrees.

Alumnae Chapter of Delta Sigma Theta Sorority, formerly Epsilon Sigma Sigma, was chartered April 26, 1958 at the Booker T. Washington Center. Major Delta projects have included: Voter Registration, Adopt-A-School, Delta Teens Lift, Teen Focus, School America, AIDS Awareness Workshop, Habitat For Humanity and sponsor of Beautillion, where outstanding black male high school juniors and seniors are presented to Middle Georgia society. This activity funds the Chapter's Annual Scholarships to needy public high school graduates and/or college students; the chapter's annual contribution to the United Negro College Fund; and public service

projects.

The Macon Chapter of the Links, Inc. was established in 1972 with Cynthiabelle Smith as the first president. The group supports United College Fund and it holds a Life Membership in the local branch of the NAACP. Furthermore, the chapter supports the Tubman African American Museum and its Annual Heritage Camp; the Booker T. Washington Center; Meals on Wheels; Loaves and Fishes; feeding and sheltering ministries with financial contributions and volunteer hours. The group is committed to providing services to youth, supporting the arts and increasing the level of awareness of national and international trends that impact the lives of Americans and especially those of African heritage.



Frank J. Hutchings, Sr. was a veteran brother of the Alpha Phi Alpha Fraternity.



Hutchings Library was opened because blacks were not permitted to use the Washington Library.

Epsilon Tau Zeta Chapter of Zeta Phi Beta Sorority, Inc., was officially granted a charter on January 12, 1956. One of its first aims was to enlarge the organization and to promote cultural and social activities. Annual scholarships were made available to worthy interested girls.

Alpha Phi Alpha Fraternity was founded during the fall of 1947 when Brother Bennie Brown, General Secretary of Alpha Phi Alpha Fraternity, Inc. came to Fort Valley, Georgia, for the purpose of establishing an Alpha alumni chapter to serve Alpha Phi Alpha brothers residing in Fort Valley, Macon and surrounding Middle Georgia areas. The chapter was given the name Gamma Sigma Lambda.

Over the next two years, more brothers established residence in each city, and it was felt that each locality could support a chapter. A request was sent to the General Office of the Fraternity asking that

a second chapter be commissioned. In 1949, the original chapter remained in Fort Valley and the new chapter in Macon was assigned the name Epsilon Beta Lambda. Nine men became the founding brothers of Epsilon Beta Lambda Chapter. Brother Frank J. Hutchings Sr., a veteran brother of the fraternity,

gave his approval for meetings to be held at the Hutchings Funeral Home since the Macon brothers did not have a permanent meeting place or a fraternity house.



The Order of the Golden Circle sponsored Boy Scouts such as these at Camp Pine Lake.

There is also the Lambda Phi Chapter of the Omega Psi Phi Fraternity, Inc., which was organized in the early 1930s in Fort Valley, Georgia. They joined with the brothers from Fort Valley to organize this graduate chapter. The chapter is organized around four cardinal principles: manhood, scholarship, perseverance and uplift.

The chapter involves itself in many projects, as it attempts to be faithful to its principles. There is special emphasis placed upon serving young people. Each year the chapter sponsors an annual talent search which is designed to identify talented high school students. It also participates in a national essay contest and in a project to promote literacy. They also initiated the Miss Omega Psi Phi Pageant which offers rewards for scholarship and talent.

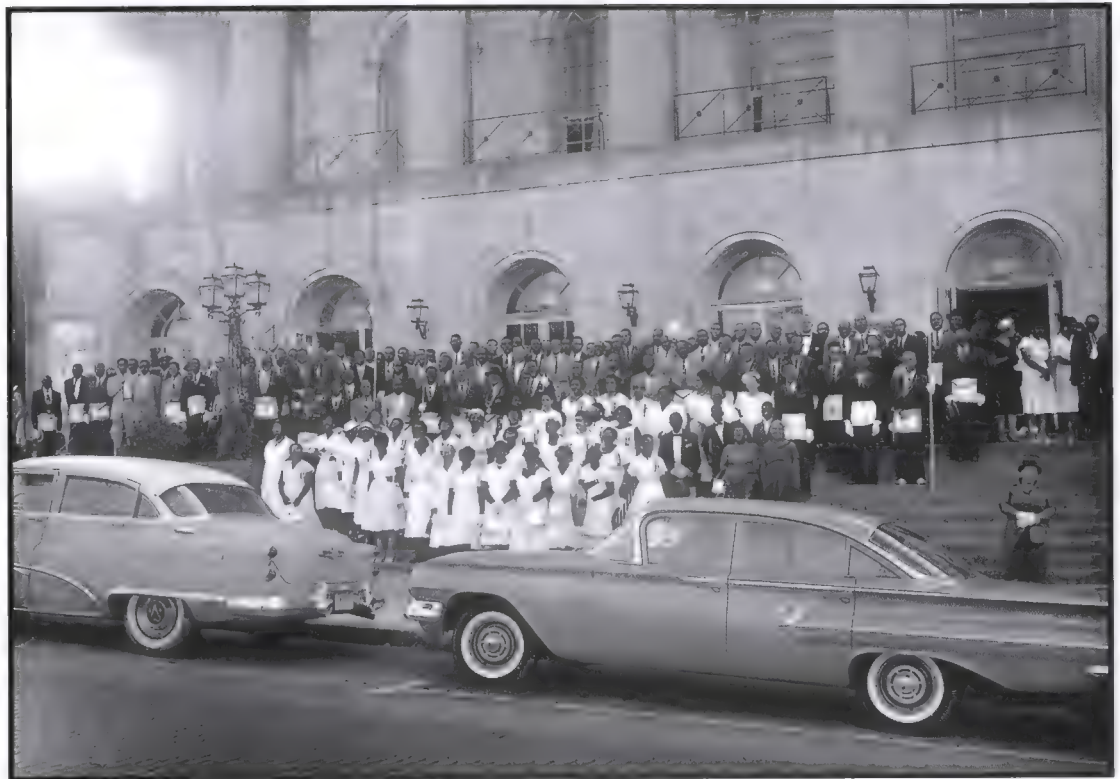
In addition to the sororities and fraternities were other organizations who helped to enhance the quality of life for Macon's black citizens. One of them is The Order of The Eastern Star, which was organized to assist masonry in protecting life, liberty and happiness.

The Order of the Golden Circle was organized in 1961. It is a ladies auxiliary to the Ancient and Accepted Scottish Rite of Freemasonry. Some of its projects include annual contributions to Boy and Girl Scouts, United Negro College Fund, Legal Defense Fund for the N.A.A.C.P.

The oldest African American organization involved in fighting for freedom, the Order of Prince Hall Free

and Accepted Masons, is a part of the community's service organizations.

This order is named for Prince Hall, a native of Barbados, who came to Boston in 1765 and worked until he was able to purchase land and gain the right to vote. He was a very religious person who eventually became an African Methodist Church



preacher. In 1784, Prince Hall asked the Grand Lodge of England for a warrant in order to organize a Lodge in America. The warrant was granted three years later.

A meeting of the Prince Hall Masons at the Macon City Auditorium.

The Prince Hall Masonic Lodge in Georgia is 118 years old. The Macon Lodge has been involved in numerous educational and service projects.

The social and service organizations helped to undergird the educational efforts, because their primary focus was racial uplifting. The organizers were very aware that young blacks had limited access to the resources that would enhance their quality of life, and that the educational resources were too limited at times to offer all of the necessary skills. Therefore, these organizations that have been highlighted offered invaluable assistance, along with many others.

The ingenuity that fostered entrepreneurship was also active in the pursuit of education, and it continued to thrive as Macon's blacks sought places to worship.



Audio Visual time at Green Street School in 1950.



We protest against the intolerance and hardness that adds misery to the felon, hardens the young vagrant, and bitters the last days of the poor.

-- Bishop James A. Healy

Chapter Four

A Place Of Our Own

Black Churches

The African American church has been a source of strength and a vehicle for resistance for its members. A part of the reason for this lies in the fact that the church was black America's only institution to control. In addition to this, African Americans lived much of their lives without affirmation from the whites with whom they interacted, but they found affirmation within the church. They could be "somebody" on Sunday, though they might be treated as "nobody" from Monday to Saturday.

The churches highlighted in this chapter reflect a history that spans a century or more. Each tells its story in the congregation's own words, as recorded by their historians, though content has been edited for publication. These histories reflect the strengths and weaknesses of Macon's black churches. Some of them evolved from meeting places made of vines and fig leaves, while others started in homes or in actual church sanctuaries. Some congregations had primitive quarters that lacked electricity, pews or pulpit. Others had little difficulty in constructing a good church building.

Some churches emerged from internal conflicts that existed in the parent group. Others came from the initiation of forward-looking persons who understood the necessity of having a place of their own in which to pursue spiritual journeys. Still, the diversity of these churches' journeys matters less than the common thread that weaves them all together: African American churches sought to provide some level of security for people who had been in the storm too long and who needed to find a place of rest.

BAPTIST CHURCHES

Bellevue

This church was begun in 1895, three years after the establishment of the Sunday church school. The leaders of the early church were the Reverend Jolly Thomas, Brother Wilson Maddox and Brother Richard Marks. This church met in a bush arbor initially. In the early 1900s the members began to meet in a home in the Bellevue community when the weather was not suitable for them to meet in the bush arbor. The Reverend Charles Allen was the first official pastor.

In the 1920s a wooden church with twin towers was built. One tower held a large bell which was used to summon all to services. This bell was also used to summon people during distress in the community.



Bellevue Baptist began in a bush arbor in 1895.

The present church building was constructed and dedicated in 1974. There have been ten pastors who have served the church during its 101 years of service to the community.

First Baptist

The First Baptist Church on Cotton Avenue was established by African Americans before the adoption of the Emancipation Proclamation. Its origin was in the Baptist Church of Christ in Macon. For the first eight years, whites and African Americans worshipped in the same building. There were 283 African Americans and 199 whites. In 1835, E.G. Cabiness, an early historian, wrote: *"It's thus seen that a majority of the church are slaves. As members of the racially mixed church, the African Americans were, to a great extent, a distinct body. Alternate services were led under the direction of licensed ministers and deacons of their own color. Members exercised authority to receive and exclude person as members of their church body. The ordinances, however, were administered by the pastor of the whole church. On March 1, 1845, land and building were deeded to the 'colored' portion of the Baptist church at Macon, 'for religious services and moral cultivation-forever.' "*

On October 5, 1860, the congregation called the Reverend Robert Cunningham, a white minister, to serve as their spiritual leader. The first ordained African American minister of the church was the Reverend Milton Tilinghast, who served from 1866-1867. Other pastors were the



First Baptist was established before the Emancipation Proclamation was passed.



First Baptist Church on Cotton Avenue originated in the Baptist Church of Christ.

Reverends Milus Wilburne and Henry Williams. During Williams' administration, the church became a charter member of the National Baptist Convention.

The Reverend T.M. Robinson, who served from 1887-1895, led the congregation into the building of the first unit and the laying of the corner store. Following the Reverend Robinson's death, a dispute emerged among the congregation regarding the selection of a new pastor. This dispute led to the church being closed by court action in November 1896. A settlement was reached with a split of the membership. The split gave rise to the birth of another church-Tremont Temple Baptist Church.

In 1896 the Reverend W.G. Johnson became the pastor. The sanctuary was completed and the first worship service was held there on November 21, 1897. The building was paid for by 1903. Johnson led in the formation of the B.Y.P.O., the installation of the first pipe organ in a "colored" church and witnessed the church membership grow to over 1,900.

The next 93 years brought several very forward-looking and creative pastors to the church and each one contributed to helping to make the church what it is today. At the time of this writing, the pastor is the Reverend Benjamin E.V. Lett.

Fulton

The Fulton Baptist Church was organized in 1875 after withdrawing from the Second Baptist Church. At that time the church was on Third Street.



Fulton Baptist Church began on Third Street in downtown Macon.



Fulton Baptist was paid for at a cost of \$3,500 in less than four years.



Congregational Baptist Church, photo courtesy of Eleanor Aniton.



Union Baptist in 1957.



Union Baptist in 1963.

The Reverend John A. James of Forsyth, Georgia, was called as pastor and during his tenure the church was quite successful. Following his pastorage, the Reverend G.H. Coleman of Macon was called. His administration seemed to have been unsuccessful because members began to lag and lose interest in the church. Reverend Coleman resigned.

The Reverend Thomas Turner of Augusta, Georgia, was called as pastor. Under his leadership the church was purchased and paid for at a cost of \$3,500 in less than four years. The church membership reached a goal of 580. After serving for 17 years, some disputes occurred and, as a result, 110 members pulled out and organized themselves into a body called Thankful Baptist. Mr. Turner became the pastor.

The Reverend T.R. Hall of Atlanta succeeded Mr. Turner. Thereafter, the Reverend J.T. Hughes of Atlanta became pastor. Under his leadership, plain glass windows were replaced by the present stained glass windows, wallpaper was added and gas lights were discarded for electric lights.

Fulton has had 15 pastors since Mr. Hughes.



Lundy Baptist Church in 1929, before it was destroyed by fire.

While some of them stayed for short periods of time and did enjoy much success, several of them made significant strides towards continuing the growth in membership, community work, and increasing the organizations of the church thus making it possible to offer better service. The current pastor is the Reverend Charlie Williams.

Griswoldville

In 1873 a small group of people came together and began a church in the community of Griswoldville. They started worshipping under a bush arbor, and carried on until land was donated by Mr. Van Buren for a church and the first church was built. The first pastor was the Reverend J.B. Stewart. The first group of deacons were Charlie Rivers, Lewis Bivins, Joe Hannock, Anderson Bivins, Sol Wood, Simon Blackshear, Paul Balkcom and Howard Stewart.

The church had four pastors in the first 68 years and each of them helped the congregation to grow both in membership and in service.

In the 1940s the pastors organized the Usher Board, Senior Mission, Pastor's Aide Club, and

Bible Study. Electric lights were installed. In 1955 the pastor and congregation saw fit to move closer to the city, and at that time the church moved to its present location.

In 1983 the church became a member of the Georgia Baptist Convention. The pastor at the time of this writing is the Reverend Theodore O. Rockmore.

Greater Lizzieboro

The Greater Lizzieboro Baptist Church is the oldest Baptist church on the east side of town. It was organized in 1870 and proudly claims as its

first home a crudely constructed bush arbor. The church has only had eight pastors in 120 years.

The present pastor, the Reverend M.D. Dumas, came to the church in 1962. During Mr. Dumas' 33 years, many projects have been done to aid the beautifying of the church, paying off the mortgage, adding an annex, and purchasing rental property. The church has become nationally known through its participation in State and National Baptist Conventions. There are 19 ministry groups. Among them are Vacation Bible School, community wide outreach, education and Christian teaching and Women's Bible Study.



Successful businessman Andrew Tolliver worshipped in the simple surroundings of Lundy Baptist. Photo courtesy of the Tolliver Family Archives.

Lundy Chapel

The first service of Lundy Chapel Baptist Church was held under a bush arbor in 1868 on Old Lundy Road under the leadership of the Reverend Dan Parsons. Later the laymen decided to build a log cabin church. Monroe Thorpe donated the wood for framing and the church was built under the leadership of the Reverend Dick Brown. This church burned down.

After this Charlie Bowman, George Howard, Isaac Howard, Andrew Tolliver, Allen Ward, Ben Hutching, Peter Taylor, Reddick Lawson, Peter Lawson and Oliver Griffin decided to find a new place to worship God. Charlie Bowman contacted



Parishoners leaving a Sunday morning service at Lundy Chapel Baptist Church. Photo courtesy of the Tolliver Family Archives.

Judge Lundy and asked him to give them a place to build a church. He agreed to this and deeded them a spot one mile off Forest Hill Road. It was to be theirs, as long as there was a church on it. If the church moved, the land would go back to the Lundy estate.

In 1964 under the leadership of the Reverend L.H. Hendrix, the New Lundy Chapel Baptist Church at 2081 Forest Hill Road was built. This church was constructed on property purchased from the Bibb County Board of Education. The church began to organize its members to become a working church under the leadership of the Reverend O.R. Redding. The B.T.U. Department and the Willing Workers Club were organized as a part of the new focus on service and ministry. The steeple was placed on the church by Otis Redding, Jr. The present pastor is the Reverend James H. Hall.

Macedonia Missionary

On July 3, 1893, the Reverend R.B. Williams started the Macedonia Missionary Baptist Church as a little mission in Murray's Alley. At that time, there were 10 members. Under the leadership of Mr. Williams, the group moved to Poplar Street. After a considerable time there, they moved to Plummer's Alley; later called Sixth Street Lane, where the first church edifice, a wooden structure, was erected. By this time the membership had grown to approximately 200. They stayed at this location until 1901, when they began to erect a huge rock structure at 164 Hazel Street. However,

times were hard and wages were low and the average black person was getting no more than fifty cents per day.

Mr. Williams was quite resourceful, so he went to his friends, both black and white; and outlined

his plans; they all responded. Those who could not give money or materials gave their time and service. While this structure was being built, Mr. Williams was a student at Central City College. He died on November 26, 1916, after 23 years of very successful service to the church.

During the early 1930s, the church

building was damaged by a storm, was condemned by the city and had to be torn down. The Ebenezer Baptist Church opened its doors to the church. However, because many of Macedonia's members lived in the Tybee section of town, it was more convenient to attend New Bethel Baptist Church until their new building was completed.

The Reverend E.J. Calhoun came to Macedonia in 1932 and remained until his death in 1947. He had an outstanding ministry and was mourned by thousands when he died. His funeral was held at the Macon City Auditorium.

The Reverend E.S. Evans became the pastor on February 17, 1948, and though he was a young



Macedonia Missionary Baptist Church began as a little mission in Murray's Alley in 1893.

man, he was experienced as a pastor. A dynamic leader, it was under his leadership that the Old Wheatley School site was purchased as a place to relocate the church. Through the support of the entire church family, the plot was soon cleared of all indebtedness. After 22 years, Mr. Evans resigned. Upon his resignation, the church was left with \$51,000 in the bank. The new church was constructed and occupied in 1972. The Reverend Eddie D. Smith Sr. is the pastor at time of this writing.



Pictured here in 1949, this building for Mt. Moriah Church was demolished by East Macon urban renewal.

Mount Moriah

The initial plan for the organization of Mt. Moriah Baptist Church in 1886 was presented by the Reverend Harrison Hall. On September 26, 1886, the first official meeting was held on Flanders Street in East Macon. The membership selected a lot on Powell Street and erected a wooden structure. Mr. Hall worked very hard and baptized more than 200 members before his death in 1903. From 1904 to 1947, there were many pastors, including the Reverend P.G. Appling. In the early part of 1947, the Reverend

M.M. McTier became the pastor. Under his leadership many advances were made. The Missionary Society was expanded to circles, a Boy Scout Troop organized, Junior Ushers and Usherettes were organized; Loyal Matrons, M.A. Richardson Literacy, Cooperative Woman and the Brotherhood were also part of his ministry. Two senior deacons were ordained, Thomas Bonner and L.I. Little.



Mt. Moriah's new location on Millerfield Road, photo courtesy of Eleanor Aniton.

Because of the Urban Renewal Plan, it became necessary for the church to be relocated. The site chosen is the present site of the church at 2789 Millerfield Road.

In 1984 the pastor resigned after 17 years of service. The Sunday School elected Ruth Groce as the first woman superintendent and called the Reverend Lonzy Edwards as the pastor, a position he still holds at the time of this writing.

Mount Olive

In 1870 the Reverend Warren White and the Reverend Willingham met from house to house with a group of believers preaching and teaching the gospel. This group later became known as the members of the Second Street Baptist Church with the Reverend Jeems as the first pastor. Later the Reverend Eli Smith was called to serve as pastor. During his pastorate, the Second Street Church site was purchased, but was later destroyed by fire.

In 1887 due to some controversy, the Second Street Baptist Church split into three churches: Mount Olive Baptist, Friendship Baptist and New Mt. Zion Baptist (Little Rock). The Reverend John Davis of Alabama was called as the first pastor of Mount Olive.

In the summer of 1888, the members of Mount Olive Church marched from Union Hall to their new and present location at 957 Oglethorpe Street. After the death of the Mr.

Davis, the Reverend Carr served as interim pastor for almost a year. For the years 1889 to 1895 the historical record is lost. However, in 1895 the historical records pick up again and indicate that the Reverend J.B. Borders was called as pastor. Under his administration the church installed gas lights and a baptismal pool (prior to this, baptisms were done in the Ocmulgee River).



Mt Olive was born from a split from Second Street Baptist in 1887.

In 1909 the Reverend J.H. Evans was called to pastor and remained until his death in 1938. He was quite active in the local and state Baptist convention and association activities. He served as President of the State Convention for six years and as President of the State Congress for four years. He was the moderator for the local association for a number of years.

On July 2, 1939, the Reverend E.S. Evans was called (no relation to J.H. Evans) to be the pastor. He remained as pastor until his retirement in 1992. Mr. Evans was both an accomplished leader of the church and in the community. More will be said about his work in the next chapter. After his retirement, the Reverend Gregory Maurice Fuller was called as pastor. At the time of this writing he remains the current pastor.

Mount Zion (Bibb)

In 1862 in Middle Georgia, a courageous group of men and women decided that it was time to start a church. They named it Mount Zion Church.

For their new church, Brothers Webster Gilbert and Andrew Hall, Sisters Hattie York and Wiggs chose the Reverend Fleming as their first pastor. Brothers Gilbert, Monroe Bivins, J.C. Calhoun, Henry Castilaw, John Dyer, Henry Borden and Ben Cummings served as the first deacons. Sister Eliza Cummings became the Mother of the church. Approximately 20 years later, they were ready to

build a church home. They acquired property in Bibb County from a white man named A. Moffitt. One dollar was paid for the deed. The transaction took place on March 10, 1884, and became a part of the Bibb County records on March 20, 1884. Moffitt put restrictions in the deed limiting the way the land could be used. He wanted the land used for worship only, perhaps fearful that they would meet to plot rebellion against those who had enslaved them. The deed states:

"To have for church purposes the land where Mt. Zion Church now stands are not to use it for one other purpose shall not hold public meetings or anything of



Pictured here in 1959, St. Luke Baptist began meeting on Flanders Street in 1885.

that kind on it-must preserve good order. A failure to comply with the above requirements will forfeit their right and title to the land and the house and will be removed from it and the land will return to the original owner. "

A veil of sadness settled over the church when Mr. Flemings died. The congregation then chose the Reverend Dan Thomas to lead them. He was followed by the Reverend Ruffin Williams and later the Reverend E.D. Cummings, who had much wisdom and experience when it came to handling people. He led the congregation for 30 years.

The church continued to grow and to organize various groups to aid in the ministry activities.



Swift Creek Baptist Church
began just one year after the
abolition of slavery.

Saint Luke

The organization of the Saint Luke Baptist Church was first conceived in a bush arbor on Flanders Street in East Macon in 1885. This area is now the site of Macon Coliseum and a shopping center. Flanders Street ran off Main Street to the Ocmulgee River.

The Reverend Willis Gover, their first pastor, held weekly prayer meetings from house to house, singing, praying and praising God. Mr. Glover, a plasterer and resident of Collins Alley in East Macon, had moved his band of worshippers to 616 Flanders Street by 1890. He always ended his service by saying, "Let us continue in prayer."

The Reverend Wilson Maddox became the pastor of Saint Luke Baptist Church sometime between 1891 and 1892, and served until 1899. By this time, the church had established regular worship services.

The Reverend Lee Mills became pastor in 1900. The church was moved to East Second Street in what was called Glover's Hall. It is unknown whether Mr. Mills built or remodeled the building; however, it served as a home for Saint Luke until around 1905.

The Reverend Wilson Maddox became the leader of Saint Luke Baptist Church again, 1901-1902. However, a misunderstanding developed which resulted in a church split. The Mr. Maddox and his followers formed the Spring Creek Baptist Church. During this time, the Reverend James Hall, the Reverend G.W. Hill and the Reverend Mark Comer served as pastors of Saint Luke

Baptist Church. Mr. Mark Comer built a new church on Broad Street (now Emery Highway) around 1905, where it remained until 1968. Though split, Saint Luke continued to prosper. The Missionary Department was established in 1909 with Mrs. Goldusta as President.

The Reverend Edward Davis became the pastor around 1911. He served until 1914, when the Reverend Lewis B. Battle was called as pastor. Deacon Frank Williams, the oldest member and longest serving deacon, joined during Mr. Battle's pastorate.

The Reverend Williams Phillips succeeded the Reverend Battle in 1915. Mr. Phillips proved to be an effective and far-sighted leader and organizer. He led the congregation in rebuilding the church on the corner of Broad and Melrose Streets, and served as pastor until 1932. His widow, Mrs. Hattie C. Phillips, visited Saint Luke often until her death in 1984.

Mr. Phillips' administration witnessed and aided in the organization of the following auxiliaries of the church: the deacon board, trustee board, deaconess board, mother board, Willing Workers Club, senior choir and the youth department (junior choir and ushers). The first president of the deacon board, organized in 1917, was Deacon S.L. Johnson. The first president of the deaconess board, organized in 1917 also, was Nellie Brantley. The trustee board was organized in 1915. Brother Ernest Richardson served as the first president. In 1928 the Mother Board was organized with Sister Mazzie Battle as president. The first president of the Senior Choir was Sister

Ida Williams and the president of the Willing Workers Club was Sister Annie Gibbons, who also served on the Junior Usher Board and Junior Choir.

The Reverend Harvey L. Lewis was chosen as pastor after Mr. Phillips left in 1932. New colored glass windows and pews were added to beautify the church. In January 1938, Mr. Lewis was killed in an automobile accident. His daughter, Mrs. Lillie B. Jones, and daughter-in-law, Mrs. Lula Mae Lewis, are still members of Saint Luke at the time of this writing.

In 1940 the Reverend John M. Reeves was chosen as pastor of St. Luke Baptist Church. The congregation had gone quite some time without a pastor and there was much work to be done. The church was remodeled and the membership increased. The Mother Board was reorganized in 1941 with Sister Emma Johnson serving as president until her death in 1963. Even though Sister Barnes had served as an usher for quite some time, the first official Usher Board was organized in 1940 under the Mr. Reeves. Brother John Mercer was the first president. In 1947 the Mr. Reeves resigned amid much controversy.

The Reverend General N. Ned was chosen as pastor in 1947 and served until his resignation in



Tremont Temple, pictured here in 1959, began in a house on Cotton Avenue.

1969. In 1957 the church began an effort to brick and remodel the building on what had become Emery Highway. After holding services at their sister church, Union Baptist, they marched into the remodeled building on October 20, 1957. Two years later, a cornerstone was laid on the third Sunday in October.

In 1961 the church began a unique tradition. The church clerk was required to call the church roll every three months. The first roll call in February 1961 revealed 536 members. The February 1962 roll call listed 510 members, which increased to 553 by August 1962. By 1968, the number of members had increased to 620. The membership survey listed 577 members in the centennial year.

The church's rate of progress increased during

the 60s. Outside organizations, such as the NAACP, were allowed to use the church when available. An Honorary Day (honoring Saint Luke members) was started in 1963. The church began to join local, district, state, and national Baptist organizations on a regular and constant basis. St. Luke joined the Middle Georgia Association in 1962. It switched to the Orthodox Association in 1965. The first student scholarship from the Orthodox Association was granted to Xavier Hudson King. Also in 1965 Saint Luke joined the New Era Convention of Georgia. Offerings were taken for such charitable organizations as the

United Negro College Fund and the burning of St. Matthew Baptist Church. (St. Matthew Baptist Church held services at Saint Luke while they rebuilt their church.)

Dark clouds often rise unexpectedly. Urban renewal became the "dark clouds" of the East Macon community in the mid-60s. The church wisely used \$2,000 of the Women's Day report in August 1964 to purchase land for a new church building. In February 1965, a building fund was established. In September of that same year, Union Baptist Church and the congregation of Saint Luke entered the new edifice at 1180 Haywood Road in



The Adult Women's Choir at
Tremont Temple Baptist
Church.

Highland Circle off Shurlington Drive. On August 30, 1970, the cornerstone was laid for the new church building.

On September 5, 1969, the Reverend Marshall Stenson, Jr. was called as pastor of Saint Luke Baptist Church. Progress continued as they attempted to finish the upstairs area of Saint Luke. The bell from the church steeple on Emory Highway was placed atop the new bulletin board. During the fall of 1972, the indebtedness of Saint Luke was erased. A special Honorary Day effort was led by Deacon Louis Jackson to accomplish this. The 15-year mortgage was burned on the third Sunday in March 1973.

Perhaps the greatest contribution of the Saint Luke congregation under Mr. Stenson would be its aide to the community. Generous offerings have been made to Central State Hospital, the Foreign Mission, Bryant's Theological Seminary, the NAACP, Middle Georgia Orthodox Association and its scholarship fund, fire victims, the Voters Registration Drive, the Timothy Stenson Fund of Southwest High School and many more, including an offering of \$1,500 raised for the relief of starvation in Africa. Saint Luke has opened her doors to the needy by creating a Clothing Bank

(Mission-In-Action, giving Christmas boxes to sick members and friends), being the site of two Neighborhood Watch Programs (Highland Circle and Walnut Hills), and many community activities. Saint Luke has also provided a continuous Boy Scout Program (Troup #195), youth baseball teams for boys and girls (1979-1980), youth enrichment trips and programs, Vacation Bible School, and

youth trips to the Atlanta University Center and the Martin Luther King, Jr. Center). Sunday school, under the recent leadership of Deacon Johnny Holland, Sister Thelma Hill and Deacon Eddie Hardwick, continues to provide educational opportunities for Christian growth. The current pastor is the

Reverend Marshall Stenson.

Swift Creek

In the early years of the eighteenth century, a group of citizens in the Swift Creek Community became concerned about a meeting place to gather, worship and fellowship. This group of approximately two dozen people met and prayed in various homes. The members grew in number. Interest in a spiritual gathering place spread



Some of the congregation members of Tremont Temple Baptist in 1973.

throughout the black neighborhood into the white community. The blacks or "coloreds," as they were called, were welcomed and given six back pews in the white church, known as the Swift Creek Methodist Church. The white leaders were from the Donnan family--Mr. Howard Donnan, his wife, Mrs. Rillard Donnan and their three daughters, Wilma, Susie and Ruby Donnan. Wilma was the secretary and musician at the Swift Creek Methodist Church. Ruby was a lawyer.

For a time, this back seat worship arrangement continued. As the black membership grew, however, they soon outgrew their limited space. Some of the blacks, then, pondered organizing a church of their own. They organized a prayer band, which came to be known as Swift Creek Baptist Church-- the year, 1866.

Swift Creek Baptist Church was founded three years after the issuance of the Emancipation Proclamation, one year after the enactment of the 13th Amendment to the United States Constitution, abolishing slavery, and two years after the 14th Amendment, granting slaves citizenship.

The first building erected was a crude log cabin. The Reverend S.P. Goodwin served as pastor in 1869. He was assisted by the Reverend Tom Carr. Under Mr. Goodwin's leadership, many deacons and trustees were appointed and many were converted to Christianity.

Some of the earlier deacons and trustees who served in those formative years and in the organizational process were: Brothers Enance Parker, David Coles (who served as Chairman of

the Board of Deacons), John Adkins, Powell Dauby, Bruton Andres, James (Jim) Clayborn, Henry Glover, Ben Erwin, George Erwin, Joseph Peacock, Fred D. Parker (who was Church Clerk) and Henry Whittle. Other members instrumental in the organization process were Brothers Noah Stevens, Matthew Goodwin, Isaac Hinson, and Sister Maria Coles.

After Mr. Goodwin's death, the Reverend J.A. Kirkland was called as pastor of Swift Creek Baptist Church. He was assisted by the Reverend James Smith. These pastors were instrumental in the spiritual growth of the church, and the membership and officers increased. Some of the officers were Brothers William Parker, W.B. Booker, J.A. Adkins, and J.V. Vinson.

During these early years, several charitable organizations were founded: The Sons and Daughters of Charity began in 1880 and received its charter in 1896. The United Brothers and Sisters of Love, formerly called the IBO, began in 1899. The Golden Rule Sisters Church Association was organized in 1879. This is the oldest society of the Swift Creek Community.

The primary focus of these societies was to travel throughout the Swift Creek Community and spread the good news of our Savior, Jesus Christ. The men and women in these societies provided for the physical needs of many people in the community, and were living out their faith in action and fulfilling their mission as faithful servants of God.

The new century brought about a great change for the Swift Creek Church family. New ideas

began to flourish. The Reverend J.B. Borders was called as the pastor in 1912. He was the father of the famous Dr. William Holmes Borders, former pastor of Wheat Street Baptist Church, Atlanta, Georgia. Under Mr. Borders' administration, a beautiful new white framed church was built, with new pews and a tall steeple.

The Vietnam War impacted Swift Creek Church membership. The military draft and the war created a sense of uneasiness and trepidation. Brothers John Cornelius, Benjamin Parker, Nathaniel Tharpe, and Oscar Tharpe were all drafted and served in that war. Brother Oscar Ross Jr. opted to join the United States Navy. His

brother, Alphonzo Ross, was drafted three weeks later into the Army, but successfully volunteered in the United States Navy.

For 18 years, the Reverend J.A. Holston had been the pastor of Swift Creek Baptist Church. Despite the fears and frustrations of a torn nation and a community filled with trepidation, the members were, determined to upgrade the church facilities, while edifying the Body of Christ. Mr. Holston's tenure as pastor marked a year of physical and spiritual progress. He established weekly Bible study on Wednesday nights. He firmly believed in tithes and offerings as part of God's plan to upbuild the Church.



Unionville began as both Baptist and Methodist, black and white.

Sister Essie Finney Harvey, who was principal of Duresville Elementary School in 1969, was an inspiration to the children at Swift Creek Baptist Church. She lived on a street behind the church and knew all of the children and parents. Said Sisters Pauline Johnson and Alice Faye Morris, "She gave the children a reason to come to Sunday School. She cared about them. She made classes exciting."

In 1970 the

Vietnam War was winding down. Activities at the Swift Creek Baptist Church, however, were picking up speed. One of the more exciting things to occur was the formation of the young adult choir. It was organized by Sister Ellen Goins. She brought the idea to the church, stating that the church needed more than one choir. "I can remember very well Sister Ellen Goins calling, asking what I thought about having two choirs to attract younger people? I told her that I thought it was a wonderful idea. Then and there the young adult choir, now known as the Gospel Choir, was established," recalled Sister Lilla C. Parker. Sister Gladys Harris was the director of music, Sister Ellen Goins was the president and her twin sister, Willene Bivins, served as secretary.

Times were critical. The school system was changing. The Saintly Essie Finney Harvey, a great educator, was dead. The Swift Creek Church family recognized that new and innovative measures were needed to neutralize, or at least slow down, the critically changing times.

In 1980, Swift Creek banded together and prayed that God would send a leader with a vision, a leader who would guide them into the ways of God. Their prayers were answered when the Reverend Lucious J. Huff became their pastor. Shortly thereafter, the Reverend Claude Daniels was united with Swift Creek Baptist Church, as Mr. Huff's assistant.

In 1981, Pastor Huff recommended that the church organize a youth department so that young people could become actively involved in the

church. He also recognized the need for a male chorus, which began the same year. Sister Gladys Harris was the musician. Brother Carlton Kitchens was the choral director. Additionally, Swift Creek Baptist Church became actively involved in the National Baptist Convention.

In December 1985, Swift Creek Baptist Church experienced a great loss--the tragic death of the Reverend Lucious J. Huff. Although this was a melancholy time and a period of bereavement for the church, Swift Creek Baptist Church determined to fulfill the long range plans set for by the Pastor Huff.

When the church extended the call to the Reverend B.J. Virgil on September 19, 1986, he consented to serve as pastor, a position he holds at the time of this writing.

Tremont Temple

The Tremont Temple Baptist Church was organized under the leadership of the late Reverend S.A. McNeal on January 10, 1897. [First Baptist Church originated in the Odd Fellow's Hall on Cotton Avenue with 300 communicants in the face of a divided spirit in the mother church. The following brethren were endorsed as officers: Deacons N. McWorther, Martin Smith, R.W. Lamar, H. Eatonton, and A.F. Allen. Trustees were Brothers J.H. McBride, D.A. Burgay, Sr. and R.W. Miller.]

The Sunday School was organized in January 1897 with 128 members. Later in that year, the Reverend W.R. Forbes of Columbus, Georgia, was called as the group's leader. Without money and a

church building, the membership made plans and soon purchased an old dwelling house on Cotton Avenue for \$3,500. They continued to meet there and raise money until they built the present edifice at a cost of \$25,000.

In April 1900 the cornerstone of the present building was laid, the mortgage was burned in 1925. Dr. Forbes added more than 1,000 members to the church.

Pastors have included the Reverends Levi Maurice Terril (June 1928-1935); O.M. Collins (1936-1940); G. Johnson Hubert (1941-1945); Levi M. Moore (1946-1949); J.A. Holston (1949-1956); W.M. Quarterman; Elisha B. Paschal, Jr. (1958-1962); and John Alexander, Jr. (1963-1965). During the pastorate of Mr. Elisha B. Paschal, a group of Baptist ministers met at Tremont Temple in February 1961 and organized a new state convention called New Era Missionary Baptist Convention of Georgia, Inc.

In August 1965 the Reverend Alvin L. Hudson, a Maconite and graduate of Morehouse College, was called as leader. During his pastorate, the congregation erected a new street bulletin board, renovated the interior and exterior of the church, including air conditioning and equipped the Church School Department.

Under the direction of Mr. Roy Mathis, a men's chorus was organized in 1972 and a special choir was organized in 1974. The E.B. Paschal Scholarship Fund was organized in 1966. The first stage of a \$57,550 renovation program was completed in 1972 and in September 1973 the membership voted to name the first unit of the

church in honor of the Reverend Alvin L. Hudson and Mr. Albert Howard. On Sunday, April 17, 1977, the official burning of the mortgage was held in the sanctuary with Brother Albert C. Howard igniting the flame and disposing of the mortgage.

The Reverend Michael Billingsley was called as pastor in 1991 and is serving at the time of this writing.

Unionville Missionary

History records the humble beginning of the Unionville Missionary Baptist Church in 1865 with the Reverend Moses Pollock serving as its first pastor. A church fellowship was organized under an arbor bush, where Baptists and Methodists (both black and white) worshipped together.

A wealthy white land owner named Wyler stipulated that the first Baptist or Methodist who placed timber and remained all night on the site would be awarded the deed to the land. The initiative for this challenge was undertaken by Mr. Lee Buckman, who left his bed to place logs there. He and Mr. John Josey sat on them all night long. With the morning's arrival, Mr. Wyler returned to find these two enterprising black Baptists there, and donated and deeded the property for the church site at 1610 Pio Nono Avenue.

A quick summary reveals the Unionville history: 1865 - the beginning of Unionville Missionary Baptist Church; the church was destroyed by fire; the church was rebuilt. 1865 - the Union Missionary Baptist Association was organized.

1893 - the church was torn down and rebuilt; the church became debt free. 1920 - the church was destroyed by a tornado; restoration of the church was started; the first Baptist Young People Union (BYPU) was organized; renovation of the church was performed. 1930 - organization of the first youth church.

1944 - the mother board was formed; organization of a leadership and guidance

class for the deacons; worship services were changed to convene every Sunday; affiliation with the Middle Georgia Orthodox Association began; reunited with the General Missionary Baptist Convention of Georgia. 1975 through 1980 - establishment of a new order of worship; organization of the Mission in Action; reorganization of the Boys/Cub Scout Troop; reestablishment of the Girls Scout Troop. 1981 through 1984 - organization of the combined choir; church's overhead reduced; purchased new sanctuary pew cushions; retiled the floor in the fellowship area. 1985 - introduction of the Church Anniversary Journal. 1986 - the Reverend I. Edwin Mack became pastor.

In 1994, under the leadership of the pastor,



A Study Group at Washington Avenue Presbyterian in 1955.

Unionville Missionary Baptist Church entered into negotiations with Mikado Baptist Church for the purpose of purchasing a new church site.

After intense negotiations, a proposal was presented to the congregation and a vote was taken on April 24, 1994, to finalize plans. Unionville members overwhelmingly approved the proposal, contingent upon approval by both parties of the selling cost for the facility and a favorable engineering consultant's report concerning the physical structure of the building.

Unionville Missionary Baptist Church became the proud owners of the church facility located at 3837 Houston Avenue. It encompasses 38,408 square feet which includes a sanctuary with balcony, educational wing, kitchen, nursery and

gymnasium. The building was constructed in 1959 and underwent remodeling in 1972. It occupies four and a half acres of land.

On October 1, 1994, a dedicatory march and ribbon cutting ceremony was held to observe the



Washington Avenue Presbyterian was one of the churches born from the separation of slaves from their masters' churches.

official relocation of Unionville Baptist Church from 1610 Pio Nono Avenue to 3837 Houston Avenue. Mr. Mack is the pastor at the time of this writing.

THE PRESBYTERIAN CHURCH

Prior to 1838, all black slaves owned by members of the First Presbyterian Church of Macon were considered members of that church. In 1838, because the slave population had increased, it was brought to the attention of the church membership that some special effort should be made for the religious instruction of the slaves. The first resolution on the subject is the following: *That in the opinion of the Session, it is the duty of the church to make some provision for the instruction of the blacks connected with the membership of the congregation, Resolved: That the certificate of Joe, a slave of Mr. Williams of St. Mary's, as well as by orderly and religious conduct since he has been amongst us, induces us to believe that he may be useful as a religious instructor amongst those of his color. And that the pastor has the consent of the Session to authorize him to render such aid as he may think proper under the instruction above certified Said Joe first complied with the status of the State.*

This resolution was adopted on October 21, 1838, at which time this present church came into being. The black congregation grew so rapidly that a building committee of the First Presbyterian Church announced on May 24, 1839 that a

separate building for the black members had been completed on Fourth Street, now Martin Luther King, Jr. Boulevard, paid for by the members of the First Presbyterian Church.

Joseph Williams, David Laney, and G.W. Stinson were the leaders at that time. As the membership continued to grow, these leaders asked the Session of First Presbyterian for admission into the Presbytery. Due to

indifference on the part of First Presbyterian, the black leaders conceived the idea of organizing a Session of their own and setting themselves up as an independent church. An application was made to Hopewell Presbytery for the ordination of Joseph Williams, David Laney, and Robert Carter to the Holy Ministry. Hopewell Presbytery accepted the petition on May 15, 1866, and the three, along with John Pickett and Lewis Sherman as elders. The church then applied for representation in the Hopewell Presbytery. This was granted with the stipulation that the members could vote only on matters that concerned them. Because of this restriction, the black church withdrew from the white Presbytery and formed one of its own. Subsequently, it became affiliated with the

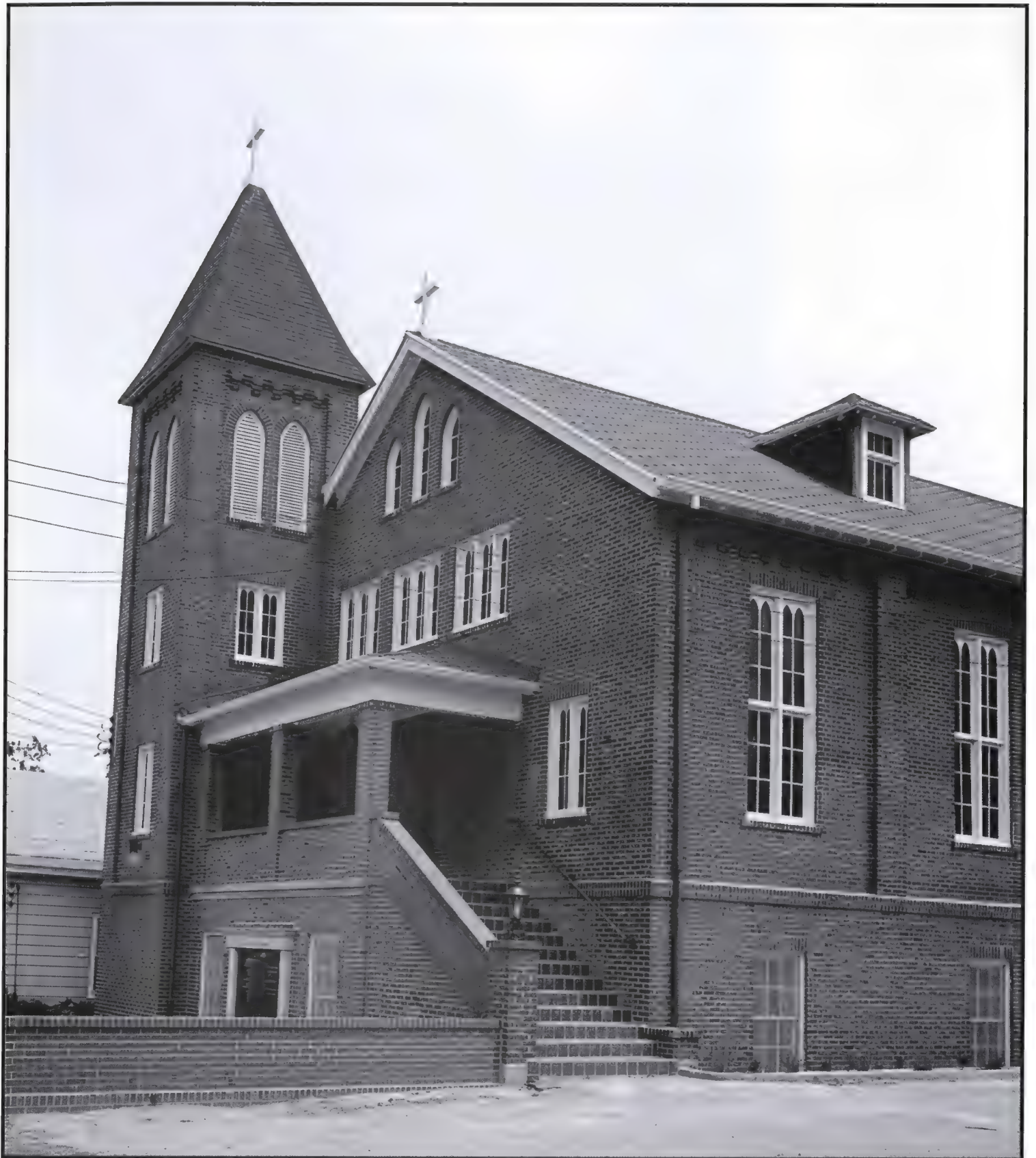


A Sunday School Class poses in front of Washington Avenue Presbyterian in 1954.

Northern General Assembly and was placed in the Atlantic Synod in October 1869.

Joseph Williams, who had served as pastor, accepted a position as a missionary in Liberia; then David Laney was called to pastor the church at a yearly salary of \$100. In 1869 during the pastorate of Mr. Laney, the ground upon which the present building is located was purchased for \$1,000 and the church was moved from Fourth Street to Washington Avenue and given the name of Washington Avenue Presbyterian Church.

Because of Mr. Laney's declining health, he resigned August 29, 1871. He was succeeded by the Reverend Joshua Hill. From the date of its organization to 1902, the church was without a parsonage. The Reverend W. Edward Williams



Pictured here in 1971,
St. Peter Claver. Beginnings
were marked by a fatal
yellow fever epidemic.

became the pastor that year and under his leadership a parsonage was bought on Madison Street and is still owned by the church.

In 1904 the Reverend Joseph W. Holley was called as pastor. During his pastorate, the church was remodeled and restructured in brick at a cost of \$8,000, all of which was paid at the time of rededication. Based upon available records, Washington Avenue is the oldest black Presbyterian Church in Georgia. In addition to the dedicated pastors who were instrumental in the early days of the church, Washington Avenue ministers have included the Reverends Calvin McCurdy William E. Carr, Lawrence Miller, W.H. Clarke, L.B. West, H.W. Cooper, Tillery, J.P. Stanley, W.W. Mayle, T.A.

Thompson, E. Hiram
Moore, E.E. King., H.
Lawrence McCrorey, Jr.,
D.O. Henigan, C.H.
Richmond, W.H. Wilson,
David L. Wallace, and
others.

THE CATHOLIC CHURCH

In the Spring of 1892, the Reverend Orren Judd, newly named rector of St.

Pauls' Episcopal Church, established a small mission on Pio Nono Avenue. The little house of worship was named Chapel of The Good Shepherd, according to a history of St. Paul's Church in the archives of the Middle Georgia Regional Library. However, 11 years later on January 10, 1903, the mission was sold to the Jesuit Order of the Catholic Church, whose priests operated St. Stanislaus College in the Pio Nono area.

The Jesuit fathers were striving to reach and serve black Catholics and in a few years a small school was erected near the little church in the area that is now Stanislaus Circle. The fathers felt that the school was necessary to teach and inspire



St. Peter Claver Church in the 1940s.

the children about their Catholic faith. The first instructors there, in 1904, were two Catholic Sisters of Mercy.

The facilities on Pio Nono marked the beginning of St. Peter Claver parish, but an epidemic of yellow fever killed more than half the faculty of St. Stanislaus, so on January 30, 1914, the Jesuits ceased to operate their college.

A few years earlier, around 1907, Savannah Diocesan Bishop Daniel J. Keiley appealed to Rome. He asked for help in coping with evangelizing the large number of black Catholics in his diocese, who were practically untouched by the church. This appeal was a happy coincidence because Bishop Keiley was advised to petition The Society of African Missions for help. That help came from the Reverend Ignatius Lissner, a young enthusiastic Alsatian priest who was sent to Georgia from Lyon, France, as the first delegate from the Society of African Missions.

Father Lissner began his work in Georgia on behalf of black Catholics on January 15, 1907, in Savannah under Bishop Keiley's leadership. Starting off in rather humble circumstances, seven years before beginning his efforts in Macon, Father Lissner noted that on arriving in Savannah, *"There being no house of my Society in any part of the diocese, nor, in fact, in the United States, I rented one room of a boarding house in Savannah. Meanwhile, I strove to view conditions,, with respect to my method of procedure in the beginning."* After determining what needed to be done in his mission assignment, Father Lissner rented a small house near the church assigned to him. He then began his work

with the help of Father G. Obrecht, who was sent by the Society to assist in what was to be a Herculean task. The little mission was dedicated to St. Benedict and Father Obrecht was its first pastor.

During the next seven years, the SMA fathers had founded and staffed six parishes in Georgia. Although money was not always plentiful, Friar Lissner did not believe in shoddy or makeshift buildings. After the Ku Klux Klan burned down a wooden building near him, Father Lissner vowed to build only solid brick buildings.

Father Lissner and his assistants *"did not think that bricklaying, the mixing of cement and carpentry work were below their dignity. They saved hundreds of dollars by their own hard manual labor,"* according to information from the SMA Mother House in Tenafly, New Jersey. It was Father Lissner's conviction that dignified schools and churches did much to raise the morale of black people. It gave them self-respect and dignity.

Other parishes founded by the SMA fathers preceding St. Peter Claver included St. Anthony's and St. Mary's (Savannah, Georgia), Immaculate Conception (Augusta, Georgia) and Our Lady of Lourdes (Atlanta, Georgia).

Following the yellow fever deaths of their faculty, the Jesuits in June of 1914 issued a quit claim deed to the Society of African Missions, releasing the St. Stanislaus property containing the little church mission and its school, according to the library archives.

St. Peter Claver's first pastor in that first location was Father Joseph Dahlent, who had

assisted at St. Benedict's before his Macon assignment. He spoke warmly of the Jesuit's efforts to serve black Catholics over the 11 year period, but said that the approximately 40 black Catholics in Macon were *"scattered everywhere"* and that the two facilities established by the Jesuits *"are not located in a central point and are too far away from the black settlement. I cannot come in contact with the people as I would wish,"* he added.

Within a few months in the Fall of 1914, Father Lissner had begun his work in Macon in the Pleasant Hill area on behalf of black Catholics. Often called, *"the great apostle of black people in this country,"* he wrote about his mission here remarking that *"this is a city of about 50, 000 inhabitants; 20, 000 of them are blacks."*

After purchasing a two-acre lot on Ward Street, Father Lissner was written about in the local newspapers:

"In 1914 the Reverend Ignatius Lissner, Provencal of the Society of African Missions in Georgia, secured a more central location on Ward Street where he has since erected a large brick building, used for a church and school purposes and also a home for the priests in charge. At present, a fine convent is being erected for the Sisters of the Blessed Sacrament, who will take charge of the school in September."

The newspaper's account, 78 years ago, noted, *"St. Peter Claver Mission has accomplished much good for the uplifting and education of black people in Macon. The school imparts with the ordinary grammar course, a solid moral training to the children. Pupils of*

all religious denominations are admitted. " The newspaper also added that *"about 125 children took part in the school."*

The little church's first pastor, Father Joseph Dahlent, was assisted by Father J.L. Ehert. He served the parishioners until 1920 when he died of typhoid fever during an epidemic not unusual in the church. Both typhoid and yellow fever claimed innumerable lives before the discovery of effective vaccines.

One of the enthusiastic members of the Ward Street church was young Willie Powers, who became a Catholic in 1917, a few years after the church's establishment. She was "a part of the St. Peter Claver family for 75 years, and at her death she was one of the church's senior members and was a generous benefactor to the parish she had been a part of for almost 80 years.

The Ward Street Church was dedicated on January 23, 1928, according to a newspaper account in the library archives. The ceremony was conducted by Bishop J.J. Keys of Savannah, the paper wrote, "assisted by the Reverend G. Obrecht of Savannah and Reverend A. Wolff of Atlanta and the parish priest, the Reverend Alphonse Barthlen.

St. Peter Claver was the last mission founded by Friar Lissner, who died in 1948 at the age of 81 in St. Anthony's Mission House on Bliss Avenue in Tenefly, New Jersey.

St. Peter Claver, himself, was a young Jesuit missionary born in Spain. He entered the Society of Jesus in the early 1600s, coming to South America at the height of the infamous 17th century

slave trade. As a Jesuit priest, Friar Claver devoted his lifetime to caring for the spiritual and temporal needs of black people, seeking them out on shipboards, hospitals, jails and at their place of employment.

AFRICAN METHODIST EPISCOPAL

Allen Chapel

Allen Chapel A.M.E. Church was founded in 1887 as a mission charge by the Reverend Stroud on property owned by Sebron Collins, Sr. This first meeting place was an old four-room house. Mr. Stroud lived on the North side of the house, preached in the west side, and operated a shoe shop in the middle section. This house stood on property owned by Robert and Clara Williams at 283 Pursley Street. The church was organized by the Reverend E.P. Holmes, then Pastor of Steward Chapel A.M.E. Church, who gave the first dollar toward the purchase of a suitable edifice.

The second meeting place of the church was a wooden structure located on the site which is now 279 Pursley Street. The third meeting place of the church was constructed on the corner of Pursley Street and Fourth Avenue in 1923. Since the completion of this structure, the name Greater Allen Chapel A.M.E. Church has been used. This brick building served well an energetic and motivated congregation for a period of 50 years. A Farewell Fellowship Service was held in this structure on November 25, 1973, at 6 p.m. and demolition of the

building was begun the following week.

During the period of construction of a new and modern building to house the congregation, worship services were held at the Mt. Tema Primitive Baptist Church in the 300 block of Pursley Street. The fourth Sunday in April 1974, to the tune of "Onward Christian Soldiers," the membership marched from Mt. Tema to the new church building which was dedicated May 5, 1974. The pastor at this writing is the Reverend Spencer L. Booker.

Camp Hope

The Camp Hope story dates back to the Civil War, some 110 years ago. Oral records tend to indicate this area received its name from a General Hope who camped in the vicinity.

Renowned as the first black settlers of Camp Hope after the Civil War are: Mr. and Mrs. Perry East, Mr. and Mrs. Saul Dorsey, Mr. and Mrs. Joseph Tharpe, "Father" Jordan Dukes, Mr. and Mrs. Ben Brodus, Mr. and Mrs. Tobie Steward, Sr. Records indicate the women (Sister Julia Deanna East, Georgie Tharpe, Charlotte Lather, Betsey Thompson and others), feeling the need for spiritual worship, started a "Prayer Band" where they would meet at the homes of different members for fellowship. Realizing the need for a central place of worship, the men then decided to build a "bush arbor" very near the spot where the church now stands. It is said that the men and women took trees and tied them together to form



St. Paul A.M.E. founded in 1870. Photo courtesy of Eleanor Aniton.

preacher named Sissum who led in the formation of the school and property, and who had much to do with the question of the land upon which Camp Hope A.M.E. Church now stands. In July of 1870, Henry Champion (a white landowner) gave to the community, under the trusteeship of Perry East, Willis Price and Jordan Dukes, two acres of land. One acre was for a church and school and the other

the walls of the sanctuary, layered branches and leaves across the top to protect them from the rain, then cleared and cleaned the ground floor upon which they often sat if not upon the benches made of trees. During this time, Brother Perry East and Brother Tobie Steward, Sr. served as the "local preachers."

A larger meeting place was soon needed. Upon a site known as the Squatters Ground "a little board church," or a log hut was erected. Old and new comers alike would gather for worship. It was at this time in the history of Camp Hope Church that the school was founded (ca. 1869).

The Camp Hope Community of this period consisted of many conscientious workers both black and white. It was a Methodist Episcopal

acre for a cemetery. Henry Champion made only one request, that he be buried in that cemetery and that the community be responsible for the upkeep of his grave.

The contract was agreed upon and work soon began on the church and schoolhouse. It is said that every man, woman and child contributed to the establishment of the church. In October 1874, the magnificent edifice was completed and dedicated. It is believed that it was during this time that the congregation came under the influence and guidance of Henry McNeal Turner. He was a formidable A.M.E. preacher, who often walked the dusty roads from Clinton, Georgia, to Camp Hope to render service. The Reverend I.M. Fitzpatrick became the first ordained pastor to

serve at Camp Hope A.M.E. and thus led a long line of illustrious pastors at this church.

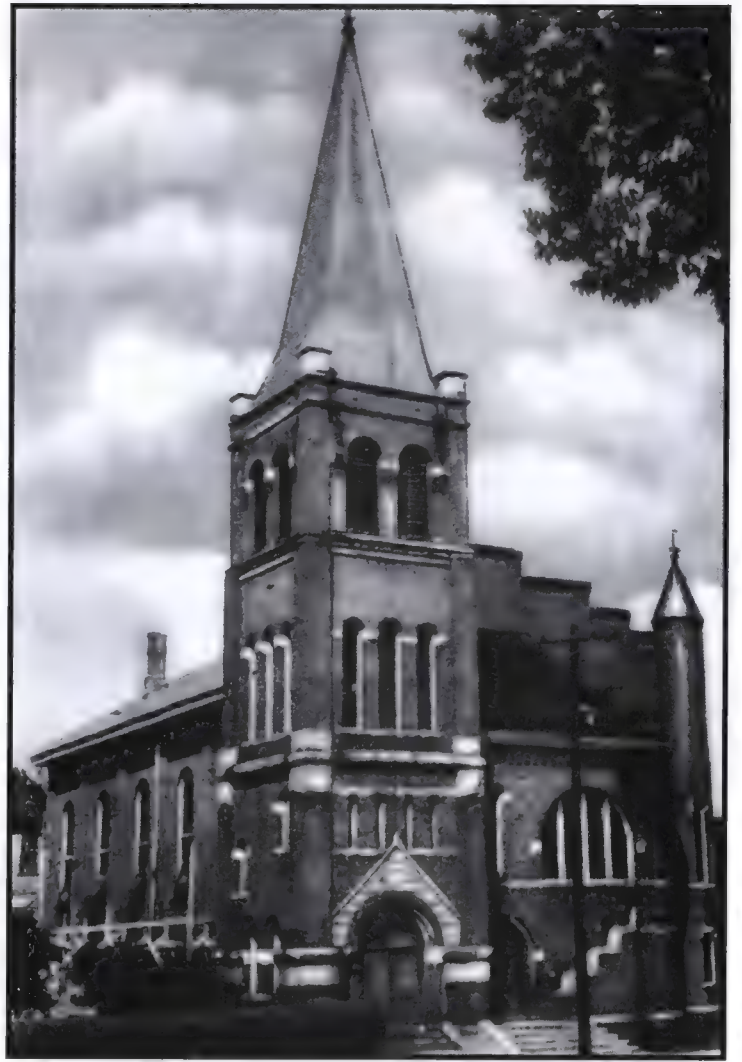
Outstanding among these ministers are the Reverend A.B. Bell, who remodeled the church, and probably built the first parsonage in 1910, and the Reverend C.E. Wells, Sr., who renovated the church in 1965. The cornerstone records these historic dates of Camp Hope A.M.E. Church.

St. Paul

St. Paul A.M.E. Church has its beginning in the home of Sister Mary Larey in the year 1870. She and her husband, Brother Elder Larey, lived in a community near Macon known as Lareyville. She first organized a prayer meeting in her home and invited the neighbors to worship with her once a week. It was not long before the room proved to be too small to accommodate the congregation each week. Sister Larey also organized a Sunday School and gathered together the children of that community for instruction. The Blue Black speller and Turner's Catechism were the literature mostly used.

Her daughter, Lizzie Larey, who afterward became Sister Lizzie Harris, was the first Sunday-School teacher. This mission grew very rapidly and it was not too long before they needed a minister to preach to them and the Reverend W.H. Pack, who was at that time pastor of Steward Chapel A.M.E., sent Brother Sipio Robinson, a local preacher of his church, to be their pastor.

Sister Mary Long was an African Methodist and her husband, Mr. Elder Larey, was a Missionary Baptist. Their respective congregations grew so rapidly that Brother Larey's denomination met one Sunday and Sister Larey's denomination the next. However, the time came when both denominations could not continue to exist in peace at the same meeting place. Subsequently, Brother Longdon Armstrong, who had bought a plot of land in what is now known as North Highland; gave the Methodists a piece of this land for an A.M.E. church. The Baptist group became known as Lizzieboro Baptist Church. From this small beginning in Mr. and Mrs. Larey's home two strong and progressive churches had grew; one an African



Dr. Martin Luther King preached "There is No East and No West" at Steward Chapel A.M.E. in 1957.

Methodist and the other Missionary Baptist.

In 1872 St. Paul, then a mission, joined the Macon Annual Conference and was assigned to the Camp Hope circuit. The Reverend I.N. Fitzpatrick was appointed as the first pastor. He served faithfully for two years. Many pastors followed Mr. Fitzpatrick and the church membership continued to grow.

In 1888 under the pastorage of the Reverend D.K. Knight, St. Paul became a station church, moved to the corner of Powell and Martha Streets. The first parsonage was built during Mr. Knight's administration. As the years passed, the church membership increased.

When part of East Macon was taken over by urban renewal, land was purchased at a new site to erect a church. Due to failing health, their pastor, the Reverend L. Smith, was unable to complete his term at St. Paul. The Reverend C.E. Wells, Sr. was then appointed, and he served faithfully and was instrumental in planning the present structure. In 1967 the Reverend E. S. Mallory was appointed pastor. He served 15 years. The church mortgage was liquidated during his administration.

Dr. T. Nathaniel Hercules came to St. Paul in June 1982. He broadened the ministry of the church by introducing new programs. Mr. Hercules was a great leader, administrator and organizer. A loan was secured and the church was renovated.

On June 27, 1985, the Reverend Gabriel S. Hardeman was appointed and was faced with an indebtedness of \$45,000. Through his leadership, the church liquidated its indebtedness in less than three years. In June 1989 the Reverend Terence R. Gray became the 46th pastor.



Some of the congregation members of Steward Chapel in 1951.

Steward Chapel

Steward Chapel was founded in 1865. The old church was burned in the month of February



Vacation Bible School at
Steward Chapel A.M.E. in
1954.



Bible Study at Steward
Chapel in 1959.

1869. Though there were two factions in the church at that time, the origin of the fire was never determined. A new church home was sought; their first location was at New and Pine Streets in Old Temperance Hall. From there they went to City Hall. Then the church was permitted to use the old Armory building used for Confederate soldiers during the war. The church remained there until its present location was secured. The pastor and trustees had tried on several occasions to purchase a lot. However, as soon as the owner learned that it was intended for a church, he declined to sell.

Dr. Steward devised a plan. He sent Mr. W.B. (Bailey) Clark, to Mr. Jack White at night to make a deal for the lot. Mr. White did not

know the property was for a church so he sold it to Mr. Clark for \$1,000.00. At that time, Mr. White was president of the Macon and Western Railroad. A down payment of \$500, was made when Mr. Clark drew up the contract March 5, 1869. After he was informed that a church was to be erected on the lot, he wanted to return the down payment; but the pastor and officers refused to accept. The following made loans to the church: Brother Armstead Bryant, \$80.00; Brother, \$45.00; Mrs. I.G. Steward, wife of the pastor, \$48.00.

On March 11, the church sponsored a dinner which raised \$209. They then contracted for 300,000 bricks at \$8.00 per month. On March 25th, a society of young women called The Daughters of Zion gave a supper and

made \$150. On March 27 in 1869, the church paid all the women and had a cash balance of \$235.

On April 5, 1869, the cornerstone was laid. Bishop Brown was too ill to speak so Dr. Henry McNeil Turner and the Reverend Woodlind spoke in his place.

There were 200 people present. On April 7 a payment of \$400 was made on the bricks.

The church was built by Mr. Griggs Smith,

who contracted to lay brick. However, he had to stop for awhile because of lack of money. The church remained at the Old Armory while construction was going on. On Sunday, October 10, a congregation marched almost without number from the Armory into the new church on a gang plank.

The church had a great leader in Dr. Steward and a noble body of trustees.



A Men's Organization in the front of Steward Chapel.

They were men of sound judgment. It took men of great character to commit to the challenge that lay before them. While the building was being constructed, Dr Steward contributed two years' salary and went to work as a cashier in the old Freedman's Bank. He remained there until he left Macon. During the time of his service at the bank, he taught night school in the basement of the church. He was 25 years old when he left as pastor. He returned in 1908 and celebrated his 64th birthday on Easter.

Throughout the years Steward Chapel has stood as a beacon of light. When other organizations bowed to public pressure and avoided the sometimes turbulent battle of equality, Steward Chapel stood as a symbol of unyielding determination. During the Civil Rights Movement of the late 50s and early 60s, Steward Chapel became a center for religious, political and social change. Three occasions stand out as supportive evidence of Steward Chapel's historical significance to Macon and Middle Georgia.

On the first Sunday in July 1954, the noted educator Dr. Benjamin E. Mayes was guest speaker. Dr. Mays explained the importance of the Supreme Court decision in the Brown vs. Topeka, Kansas Board of Education case. This decision led to the desegregation of all public schools. This event still stands out as one of the greatest victories of the Civil Rights era.

In October of the same year, the women of the church sponsored the renowned Dr. Mary McLeod Bethune as their Women's Day speaker. According to church records, there was a capacity crowd that

morning with individuals from Macon and several surrounding communities in attendance.

Probably the most significant testimonial to Steward Chapel's never ending battle for equality occurred in 1957. On September 19, Dr. Martin Luther King, Jr. made his only major speech in Macon at Steward Chapel. Over 600 people braced a downpour of rain to hear Dr. King preach a sermon entitled, "There is No East and No West." The pastor at this writing is Dr. Roosevelt Morris.

Stinsonville

The church property was purchased in 1870. Crumps Chapel was its first name because it was located in an area called Crumps Park. The first charter was issued to the church on April 25, 1896. The first pastor was the Reverend N.B. Parks and the church clerk was J.A. Brooks. The church was destroyed by a wind storm during this time.

In the early 1900s, the church was built on its present site at 460 Brooks Street and it became known as Stinsonville A.M.E. Church. It is in the Macon, Georgia Conference in the Sixth Episcopal Districts. At this writing, the pastor is the Reverend R.T. Smith.

Turner Tabernacle

Greater Turner Tabernacle A.M.E. Church was initiated and continues to thrive because of a deeply persistent need and desire of a people to unite and collectively praise the Lord. Greater Turner Tabernacle began with weekly house-to-



Turner Tabernacle, pictured here in 1955, began with house-to-house prayer meetings.

house prayer meetings led by Sister Julia Ann Johnson. In 1870, a mission named Mount Calvary A.M.E. Church was organized in South Macon. After a few months, the small congregation moved to Hammon Street in Tybee and erected a frame church building and changed the church's name to Little Bethel A.M.E Church. The church took on new life and remained at this location for about 26 years.

In 1896 the Reverend G.H. Greene was appointed pastor and under his leadership the congregation purchased a church building on Oak Street from a white congregation. The church's name was changed to Turner Chapel A.M.E. Church. It remained at this location for 14 years. The Reverend John Harmon was appointed as the

next pastor. Under his administration, the church moved to the present location where it rented and pitched a tent, under which the parishioners worshipped for several months.

On Labor Day 1911, ground was broken for the erection of a brick basement in which the members worshipped for about 12 years.

Shortly thereafter, the church's name was changed to Turner

Tabernacle A.M.E. Church. During the administration of the Reverend W.J. English the present auditorium was erected in 1923. In 1936 under the pastorage of the Reverend David Norris, the church was incorporated and the name was changed to Greater Turner Tabernacle A.M.E. Church. The Reverend A.M. Roberts Jr. was appointed Pastor in 1944 and the church's debts were paid in full in 1945.

Greater Turner Tabernacle has continued to grow through the efforts of many dedicated ministers, members and friends. The first pulpit set was purchased during the pastorage of the Reverend W.C. Shelton. The first cement steps were built during the pastorage of the Reverend E.J. Odom. The steps on the Hawthorne Street side



A meeting of a women's auxiliary at Turner Tabernacle in 1955.

the Reverend John Zorn in a two-room house. The house was located on the banks of the Ocmulgee River near Central City Park and was known as the Elder's Lumber Yard. This body of worshippers was known only as Methodist.

Among this group, serving as founders of the church were:

Brother and Sister Washington King,
Brother Obie Jackson

were built by the church's own Brother E.C. Carvest, Sr. during the pastorate of the Reverend B.C. Carswell. A substantial financial system was set up and the members agreed to contribute at least \$1 per week for the operation of the church under the administration of the Reverend W.W. Stephens. The pastor at the time of this writing is the Reverend E.S. Mallory.

CHRISTIAN METHODIST EPISCOPAL

Bethel

Bethel's history dates back to 1863, when a band of far-sighted Christians seeking a place to worship gathered together under the leadership of

and family (grandfather of Sister Anna Parker), Brother Reuben Richardson and family; Brother and Sister Mingo Fickling, Sister Rena Ballard, the Reverend Campbell and family, and Sister Selina Gibson, great-grandmother of Sister Ursula Webb.

Later this Methodist body moved to 1610 Pio Nono Avenue, where they and a band of Baptist members worshipped together. The increase in numbers in this combined body prompted them to separate. From this union, two churches were born: Unionville Baptist Church (the Reverend Moses Pollock, Pastor) and Bethel C.M.E. Church (the Reverend John Zorn, Pastor).

The Baptist members obtained the property from a white man named Wilder, who offered it to the first group who would place a piece of lumber



Bethel CME Church in 1957,
on Pio Nono near Napier
Avenue.

on its grounds. One night, Mr. Charles Ross, a Baptist member, was able to bring the timber, drawn by oxen, and lay it there.

The Methodist gathered together in the bush arbor while construction of their first church building was being erected in the 1200 block of Pio Nono Avenue near Ulman's Crossing, now known as Napier Avenue. The Trustees, Brothers Nelson Waller, Reuben Richardson, Obie Jackson, Samuel Gibson, Isaac Bigham and Washington King were able to purchase the land with the help of a man name Charlie Beard.

In 1872 church construction was completed. Mr. Zorn was the Pastor and the Reverend W.H. Miles served as Bishop. The first converts of the church were Adelina (Aldine) Briscoe, Cynthia Brantly and Salina Epps. The first local ministers of



A men's group at Bethel
C.M.E. Church in 1950.



Bethel C.M.E. Adult Choir in 1957.

offered free labor. Though the people had very little money because wages were low, they were hard workers and did not mind sacrificing for the church. While the men worked day and night, the ladies prepared food. The pastor and officers of the church applied for and received the first electricity in the neighborhood of Pionono Avenue between

the church were the Reverend Barry and the Reverend John Clay. Other pioneer women of the church were Sisters Zelphia Allen, Rosetta Groce, Martha Kendall, Ellen Battle and Sophia Gibson.

February 24, 1905, the church was destroyed by fire. All members of the church worked faithfully and diligently to rebuild the church. Due to the death of a presiding elder, the Reverend William Smalley was appointed to fill the position. Prior to the end of the conference year and before the rebuilding of the church had been completed. The Reverend A.A. Irwin came to pastor the remaining six months.

The conference year 1909 returned the Reverend B.J. Cofer to Bethel for the second time. Known as a builder, he led the church building to completion during his pastorate. The union men

Napier Avenue and Montpelier Avenue.

Holsey Temple

Holsey Temple C.M.E. Church was organized in a little house on the lower end of New Street (on property owned by Mrs. Braswell) about the year 1867. Their meetings were held here and a school was developed to teach "colored children." Records show that approximately 100 children were enrolled in the Sunday School with R.L. Rylander and Stephen A. Lester, as the first superintendents. The organization was known as "The Benevolent Brothers and Sisters of the Methodist Episcopal Church."

Among the children who attended the school was Mr. Charles Hutchings, who became very

active in the church and Sunday school. He was among the few who could read. He never joined the organization, but made himself useful in reading and teaching in Sunday school and during the evening hours he lined hymns.

Some of the early white trustees were J.L. Williams, Benjamin Rife, J.L. Sallsberry. Thomas Anderson, R.K. Evans and Thomas Shinholster. Among the colored pastors who came by the C.M.E. Church South to preach to these members were the Reverends S.W.M. Clark, Robert Crumwell, and W.M. Campbell. In the year 1869, the first "colored trustees", Mansfield Daniels, David Wilder and Charles Wallace were elected.

In the same year on a visit from Bishop H.M. Turner of the A.M.E. Church there was a disagreement among the members. The membership was divided and the house burned that night. One group held their meetings in a little house on Gresham Place. This house was known as "Gresham House". This group later organized as Steward Chapel A.M.E. Church. The other group worshipped in halls from house to house. Finally, Brother Salt Marsh gave his kitchen to them for a place to hold their meetings. This building stood in "Gas House Alley", on property owned by T.K. Persley.

The church grew and its influence spread widely under the leadership of such pastors as the Reverends J.R. Brown, N.T. Patterson, J.M. Jones, James, Stinston, and Rosser. These were followed by the Reverends Lee O'Neal, N.F. Haygood, H.L. Stallworth, R.J. Johnson, M.F. Brinson, W.M. Smalley, R.K. Harris, George N. Nolley, George L.

Word, W.E. Farmer, J.C. Colclough, T.C. Black, T.T. Taylor, D.G. Woods, G.H. Carter, H.D. Denson, E.B. McNair, J.M. McMath, J.H. Wiggins, L.C. Jones, D.L. Gorham, J.A. Holman, E.T. Ashmore, A.C. Crumbley, Earnest P. Pettigrew, Lewis Jay, O. Ronzell Maness and Holsey McRae. Many additions and improvements were made during the administrations of each of these leaders. Membership increased and the various organizations of the church were formed.

In 1870, while the Reverend John Zorn was pastoring what was known as the Bibb Circuit, the members worshipped at Bethel C.M.E. However, few joined Bethel. It was during this time that Brothers Salt Marsh, Mansfield Daniels, Green Pitts, J.M. Taylor, Mangle Ficklin, C.H. Butler and the Reverend William Campbell, along with Brother Bailey, went to the members and officers of the Mulberry Street Methodist Church. Through their cooperation, an old four room house (with its side turned to the street) was secured on Washington Avenue. It was also in 1870 that the Colored Methodist Episcopal Church (at the request of the black members) was set aside and colored bishops were placed at the head of the organization.

In 1871 during the pastorage of the Reverend J.R. Brown, the house on Washington Avenue was destroyed by fire. Again, this membership was left to struggle and relocate. On October 30, 1871, the Fourth Quarterly Conference authorized Mr. Peter Solomon and Mr. J.M. Jones to turn over to the C.M.E. Church all monies and property held by or to be received by them as trustees for youth of said

C.M.E. Church. After six years (1877) a frame church was built on Washington Avenue. This church was known as Brown's Chapel. Fire again destroyed this group's house of worship. During the time that this structure was being rebuilt the Presbyterian Church opened its doors to the C.M.E. group. They worshipped in the Presbyterian Church in the mornings and the Presbyterians held their services the afternoons.

The Reverend N.T. Patterson, along with Bishop L.H. Holsey and a committee composed of Brothers Mangle Ficklin, Salt Marsh, Mansfield Daniel, William Campbell and Brothers Bailey, White and Butler went before Mr. Peter Solomon and Mr. Game Roberts of Mulberry Street Methodist Church. They asked for help in securing land and building a church. The sight where Holsey Temple C.M.E. Church now stands was purchased and a new church was erected. The pastor at the time of this writing is the Reverend Paul W. Gardner, Sr.



Members of Holsey Temple
C.M.E. in 1961.



I think that I am doing my duty to my constituents and my duty to my country when I vote....

*-- Jefferson Franklin Long,
First black congressman
from Georgia*

Chapter Five

Not By Faith Alone

The Struggle For Civil Rights

The struggle for Civil Rights in Macon was not a series of events that began in the 1950s and ended in the 1970s. It was actually a continuation of the much earlier quest started during Reconstruction and continued into the modern era. Two of the most prominent leaders of the Reconstruction era were Jefferson Franklin Long and Henry McNeal Turner. These men provided much of the foundation needed for the birth of the modern civil rights movement.

Oftentimes the oppressive forces appear to silence black activist voices, making it difficult to perceive the struggle for freedom. However, as the record reflects, there was a collective resistance among black Maconites, though small at times. They were present in the early 1900s, as Reconstruction faded out and Jim Crow began to flourish. Though one might doubt this because the resisters sometimes had "small voices." However, if those earlier warriors had not taken their stand, those in the 1950s, 60s and 70s would have had no foundation upon which to build their resistance to racist oppression.

There is no one better than Jefferson Franklin Long with whom to begin this exploration. Long, born a slave in Crawford County in 1836, was destined to influence the community. He was owned by unknown whites and there is no record of his early education or how he became a tailor. Many reports credit him with teaching himself to read and write. He moved to Macon before 1860 and managed to buy his freedom and open a tailor shop by the time that the Civil War ended. His



1971 Civil Rights March for economic inclusion.

wife Lucinda and he had seven children. His son became a Macon businessman and one of his daughters taught school.

Long had a very short congressional term and there are no papers of his that have been discovered; therefore, historians find it difficult to study his life. But there are some avenues that can be used to weave some of the details of his political career together. One such avenue is the Georgia Equal Rights Association. This association was organized in 1866 to acquire black educational

and political rights. Long's work with it gave him much visibility in the Republican Party. He was one of the most vocal advocates of the Congressional Plan of Reconstruction, which urged blacks to register to vote. He had not pursued public office prior to his election to the United States Congress; however, he had been President of the local Grant Club and he had worked to select a candidate for Congress from the Fourth District.

Because there were Republicans and Conservatives (later Democrats) trying to remove

blacks from the Congress, Long helped to organize a convention in Macon that met to plan a way to fight black exclusion. Henry McNeal Turner joined Long in this fight. The convention passed resolutions regarding creating public education and calling for black women to stop working as laborers in the field. Because of Long's previous political involvements, when Samuel Grove had to vacate his seat, Long was chosen by election to fill it. The term was from December 1870 to March 1871.

Long's attitudes to resistance were costly to him, causing him to lose most of his white customers by the end of his term. He spoke out boldly against whites who were known to stand against blacks' rights to freedom on February 2, 1871 as recorded to the Third Congressional Record:

Mr. Speaker, the object of the bill before the House is to modify the test-oath. As a citizen of the South living in Georgia, born and raised in that state, having been there during the war and up to the present time, I know the condition of affairs in that state. Now, sir, we propose here today to modify the test-oath, and to give those men in the rebel states who are disloyal today to the government this favor. We propose, sir, to remove political disabilities from the very men who were the leaders of the Ku Klux Klan and who have committed midnight outrages in that state.

What do these men say? Before their disabilities are removed they say, 'We will remain quiet until all of our disabilities are removed, and then we shall again take the lead.' Why Mr. Speaker, in my state since



Henry McNeal Turner represented Macon in the Georgia Assembly, elected in 1868 along with 31 other blacks.

Emancipation, there have been over five hundred loyal men shot down by the disloyal men there, and not one of those who took part in committing those outrages has ever been brought to justice. Do we, then, really propose here today, when the country is not ready for it, when those disloyal people still hate this government, when loyal men dare not carry the 'stars and stripes' through our streets, for if they do they will



Marching against downtown businesses that refused to employ blacks, in 1971.

be turned out of employment, to relieve from political disability the very men who have committed these Ku Klux Klan outrages? I think that I am doing my duty to my constituents and my duty to my country when I vote against any such proposition.

Yes, sir, I do mean that murders and outrages are being committed here. I received not longer than this morning a letter from a man in my state, a loyal man who was appointed Post Master by the President, stating that he was beaten in the streets a few days ago. I have also received information from the lower part of Georgia that disloyal men went into the midnight disguised and took a loyal man out and shot him; and

not one of them has been brought to justice. Loyal men are constantly being cruelly beaten. When we take the men who commit these outrages before judges and juries, we find that they are in the hands of the very Ku Klux themselves who protect them.

Mr. Speaker, I propose, as a man raised as a slave, my mother a slave before me, and my ancestry, slaves as far back as I can trace them, yet holding no animosity to the law abiding people of my state, and those who are willing to stand by the government, while I am willing to remove the disabilities of all such who will support the government, still I propose for one knowing the condition of things there in Georgia not to vote for

any modification of the test oath in favor of disloyal men.

Gentlemen on the other side of the House have complemented men on this side. I hope the blood of the Ku Klux Klan has not got upon this side; I hope not. If this House removes the disabilities of the disloyal men by edifying the test-oath, I venture to prophesy you will again have trouble from the very same men who gave you trouble before! (Congressional Record)

Long's speech shows the passion that he felt regarding this matter of the Federal government's enforcement of the laws that would control former Confederates who were trying to wrest control away from those who were more moderate.

Unfortunately, the Congress did not heed his plea.

At the end of his term on March 3, 1871, the only Congress to have a black member came to a close. This was the Forty-First and no black was elected to return to Congress until the Ninety-Third. Long returned to Macon where he lived until his death in 1901.

Long's contemporary, Henry McNeal Turner, was elected to the Georgia General Assembly in 1868 along with 31 other blacks. He represented Macon. Unlike Long, there is an abundance of information regarding the life and work of Turner. He was never a slave, but he was the grandson of an African prince, who had been a slave. He was born in South Carolina and raised by his mother after his father's death. His father's death brought



Civil Rights March
downtown in 1971.

considerable hardship to his life and he sought employment wherever he could find it. He picked cotton, worked with a blacksmith and sought any job that he could get. He had the good fortune to work in a law firm where he learned to do arithmetic and to read. He became a member of the Methodist Episcopal Church in 1853 and eventually began to preach in that church. In later years, he changed his affiliation to the African Methodist Episcopal Church where he pioneered many areas of black life for the remainder of his career.

Most of his life he was presented the challenge of compensating for his lack of a good educational background. While working in Baltimore, he was accused of not having a good command of English, so he took classes in grammar, Latin, Hebrew, and Greek.

Lincoln made Turner the first black Army Chaplain. Grant made him Macon's first black Postmaster, an office that he could not keep because of racist opposition. He worked later as a customs inspector and as a detective. He became Bishop of the Georgia A.M.E. Church and was Morris Brown College's Chancellor for over a decade. His travels were extensive both in South and West Africa and he was a spokesperson for the "return to Africa" movement. He founded the periodicals Southern Christian Recorder and Voice of Missions. He married four times. He died in Ontario and was buried in Atlanta.

In 1867 Turner worked with freed slaves to get them involved in the Republican Party. He had become Macon's representative, but was not allowed his seat. Thus, he gave his famous speech

to the General Assembly, asserting that "I will not beg for my rights." He took his protest over the entire state. The elected black officials fought until 1870 before they were seated. Turner was a tenacious fighter. He was a very productive legislator who wrote many bills. The bill creating the office of Lieutenant Governor was written by him. When the Civil Rights Act of 1875 was not passed, he lost faith in liberals. After he completed his term, he was never involved in elected office again.

The spirit that Turner reflected was not gone completely from the city, because Edward Woodliff, who has been highlighted in chapter two, seems to have caught some measure of that spirit—a spirit which led him to seek and win election as one of Macon's first black aldermen in 1870. Another who sought election was Henderson Dumas, however, he was not successful.

The spirit that existed during this time waxed and waned.

African Americans lost most of what they had gained by the early 1900s. There was a decline in registered voters because the poll tax was instituted and blacks were barred from the primaries.

The 1945 Supreme Court ruling that gave blacks the right to vote in the primaries helped to start the reconstruction of a small black political power foundation. Analysis of voting shows that black votes did matter, even though they did not elect black candidates.

However, in the 1970s having well-defined wards did allow several African Americans to be elected. Much of the setting of new wards for



1971 Civil Rights March
down Second Street, passing
City Hall on the right.



In 1968, Civil Rights March-
ers traverse Cherry Street
protesting bus segregation.



Photo of march taken from
Macon's City Hall in 1971.



Stopping at City Hall in this
1963 Civil Rights March.

Marchers hold up signs stating "Power to the Black People" at City Hall in 1971.



voting was overseen by the U.S. Justice Department. The new wards allowed for the election of Dr. R.J. Martin and Delores Cook as the first blacks to be elected to the school board. Of course, Dr. D.T. Walton, Jr. and William S. Hutchings were appointed to the school board in 1969, later Hutchings stood for election and won. This was the first time that a black person won a county wide seat in Bibb County. In 1974, William P. Randall, Jr. and David Lucas were elected as the first black representatives from Bibb County since Reconstruction.

William P. Randall, "Daddy Bill," saw these

times as "great milestones" because he remembered when the establishment was quite active in its efforts to keep blacks from voting. He was arrested along with some others who decided to provide sample ballots. They were trying to help people who had not seen such ballots previously. Randall said, "There was no law against it. Our arrest was a threat and harassment. It was supposed to scare us away from the polls." But this warrior was not to be turned around in his quest for freedom. He knew the face of racism because of his memories of the way that blacks were treated. His father had

been refused the right to vote even though he was a veteran from the Spanish-American War. But his father taught him to stand up for himself.

Randall came to Macon from Valdosta in 1918; his father owned property in Pleasant Hill. He went to school and then to work in construction where he soon learned that he wanted to be in business for himself. He had many obstacles to overcome in trying to establish his own business, because it was very difficult to get funds. He had to give one bank officer a kick-back for each house that he built in order to get start-up funding. He quit construction and started a newspaper, but it didn't really matter what the business was - funding was a perennial issue.

The atmosphere in which William P. Randall lived and conducted his business ventures made it very easy for him to participate in the bus boycotts that led to the desegregation of the city public transportation. There were four ministers involved in this effort: the Reverends Van Malone, B.P. Paschal, Rancifer and E.S. Evans.

The ministers were primed for civil disobedience, so when they took their front seats, they knew that their arrest was inevitable. This action, on the part of the ministers, had been sparked by William Randall, Jr. and 14 other young people trying to sit in front seats and being arrested. The ministers, along with Ozzie Bell McKay, Tom Jackson, Randall, and others, organized a bus boycott that forced the city to change the ordinance that kept blacks off the front of the bus. This event occurred in 1962. After the success of this action, William Randall Sr. and the

Macon NAACP went to the stores seeking desegregation.

Of course, blacks had many other chances to threaten a boycott because of the lack of jobs and access to public resources. The NAACP worked very tirelessly, both at the local level and the state level, to effect some of the changes that would make black economic life better.

This phase of the civil rights struggle involved many people whose courage and commitment were outstanding. Many of them will go unnamed; a few will not. One of the women involved in the bus boycott was Ozzie Bell McKay. The Macon Telegraph reports that:

'Miss Ozzie,' as she is often called, was orphaned at age 5 and sent to Macon in 1915 to live with her cousins in Pleasant Hill. A native of Quitman County, she found the move difficult but she survived it well. Graduating from high school, she was offered a job with Atlanta Life Insurance Company where she worked for over 25 years. Even though she never owned a car, she managed to receive awards as a top salesperson. The company hired two agents to take her place when she retired. She is a life time member of the NAACP and served as treasurer for 37 years. She traveled to Atlanta, Chicago, Alabama, and Washington, D.C. during her efforts to end segregation. She worked with many activists during the 1950s and 1960s, including Dr. Martin Luther King, Jr. She remembers first meeting him, 'We were sitting down eating and listening to him talk about one day black people would be treated as equals. Then his father remarked, 'Son, it's never gonna happen', but he disagreed. Even then he was full of hope.' She served



Ozzie B. McKay stands between the late Rev. G.H. Williams and Lewis H. Winn.

William P. Randall, Sr. and Dr. Ralph David Abernathy stand to the left of Dr. Martin Luther King, Jr.

on former Mayor George Israel's Advisory Board; she organized the McKay Federated Girl's Club and the James B. Weldon Johnson Literary Club; she is on the board of the Ruth Hartley Mosley Women's Center; she received the President's Award for her role in the Democratic Women of Bibb County; she received proclamation from Governor Joe Frank Harris naming her Lieutenant Colonel of Georgia and she has a park bearing her name

located downtown across from city hall. She received a lifetime membership in the Baptist Ministers Union. She still dreams of starting a home for orphans and says that if she had her life to do over that is what she would do.

This book is dedicated to Miss Ozzie B. McKay. During the bus boycotts, alongside "Miss Ozzie" was Emma Lucas. On the day of her 94th birthday, she spoke of some of those events. "We had a meeting and one of the ministers said, 'Let's go out and get arrested.' And that's what happened. Things have changed, but there is still a lot left to do." She was a member of the NAACP for over four decades and her son, Javors (now a member of the Macon Water Authority board), was the



Martin Luther King, Jr., during a visit to Macon in 1968 shortly before his assassination.

vice-president at one time. Because she knows how much was done to get the right to vote, she never misses an election.

One of the ministers encouraging the group to go out and get arrested was the Reverend Van Malone, who pastored First Baptist Church for 58 years. An army chaplain for 20 years, he led the efforts to desegregate Memphis State College in 1955. Alongside Malone was the Reverend E.S. Evans, who was the Pastor of Mt. Olive Baptist Church for 53 years, Lizzie Chapel Baptist Church for 40 years and Macedonia Baptist for 20 years, all at the same time. He was chosen by the local ministers as the leader of the Bibb County Coordinating Committee, whose purpose was to initiate a bus boycott in order to end segregated seating. As

noted earlier, the boycott was successful. However, the fact that it took only eight weeks came as a surprise to the leaders.

In addition to the Civil Rights efforts being made in regard to jobs and transportation, a major effort on another front led to the desegregation of the public schools. A central figure in that effort was Hester Bivins. She had been involved in the 1962 bus boycott, along with her children. It seemed right to her to work to help desegregate the schools. A part of the motivation behind her efforts came from her memory of watching her mother being insulted by a Macon city bus driver. The Macon Telegraph recorded her reflections on her activism:

As she and her mother boarded the bus, her mother said, 'I'll pay the fare.'

But while she fumbled to untie her handkerchief where she kept her money, the bus driver lost his patience and yelled at her, 'Just put it there!' 'I just wanted to get off the bus. I was so hurt by the way this guy talked to momma. We didn't talk all the way to town. Momma tried to make me feel better by telling me that she was used to that type of treatment, but that only made me feel worse. I cried and cried. Momma would say

it was alright. But it wasn't alright.'

It was 30 years after that event before the opportunity presented itself for Hester Bivins to stand up against the type of dehumanizing behavior that she had experienced that day on the bus. The bus boycott gave her the first opportunity, followed by school integration. Her son, Bert, had attempted to enroll in classes in one of the public schools and was refused. In 1963, her daughter, Shirley, was at the top of the list of plaintiffs suing the Bibb School Board for the right to integrate the school system. Bert was the first black student to be admitted to an all white Dudley Hughes. Three of her other children were among the first blacks to attend all white Lanier and Miller High Schools.

While Mrs. Bivens worried about her children, they



The NAACP sponsored this protest against bus segregation in 1968.

we're safe and were not mistreated. However, she lost her job. She knew that there were many risks involved in choosing to fight these battles and even though she was a single parent, she did not retreat; she believed that freedom for her children to attend better schools was worth whatever sacrifice it required. She remained unemployed for only a short while because of her good reputation as a maid.

Whenever Hester Bivins went to PTA meetings, she saw other parents who were her employers. They acted as if they did not know her. 'They didn't want no part of me. When I went to their homes to work, they liked me to be around their children and yet when my girl and two boys went to their school, they wouldn't

talk to me. But I think I know what they felt—"I am not going to have a maid anymore." White folks figured when we did all this, there wouldn't be nobody to plow the field or chop cotton. Slavery stayed around too long.' She persisted along with other courageous parents and they won their suit.

Hester Bivins said, 'I never got further than the eighth grade. The bus rode by us with white children in it and they called us nigger and threw spit balls at us. I didn't have a way to go to high school in Perry 12 miles away. They wouldn't let me get on that bus. Still we have been blessed. My children got to do things I didn't get to do....I feel I've reached my goal through my children and my grandchildren.'



The Georgia Voters League in 1963.

Four of Hester Bivins' children went on to college. Bert joined the military and became a mechanic at Robins Air Force Base where he worked for 30 years. After his retirement, he became a public school teacher and, at this writing, is a county commissioner. Thelma obtained both an undergraduate and graduate degree and became a special education teacher at Central High School. At this writing, she is currently a city council woman. Shirley

also attended Fort Valley State College and is a social worker and Assistant Director of Agenesis Day Care Center. Also at this writing, James is a captain in the Macon-Bibb County Fire Department; Franklin is a consultant with General Motors in Flint, Michigan, as well as the creator of Bivins Gourmet Barbecue Sauce; Sidney is a retired army sergeant who runs a barbecue business; and Larry has served in the U.S. Marines for 19 years.

A youth activities center at Tindall Heights Homes was dedicated in honor of Hester Bivins in 1993.

In many ways, “the efforts made by those early pioneers of school integration were a mere beginning,” as Judge Thomas Jackson is quick to say. At the time the suit was filed, Jackson was the only black attorney in Macon to quickly involve himself. Thomas Jackson, who was to become Macon’s first black judge, worked with all of the ongoing legal dilemmas that were generated by the suit which was filed against the Bibb County Board of Education. Had there not been the pressure that the lawsuit brought, no change would have occurred. Jackson said, “Everything that was done was done by pressure on the court.” In 1972, he was continuing his appeals because the schools were still segregated. So many of the same issues of racism that faced Jefferson Long and Henry McNeal Turner were still very much alive in the 50s, 60s, 70s and 80s. It was evident that the spirit of courage and determination that they exhibited in their fight was still needed. The persons who have been highlighted thus far brought a spirit of courage and determination to the struggle. It was that spirit that

created an environment that upheld the struggle and assured some measurable progress.

There were many persons in the African American community who were notable “firsts” in Macon. One of the most notable was the addition of Dr. Bobby Jones to the Mercer University Education Department in 1972. He came to Mercer in 1969 to direct the Special Services and Upward Bound Programs; his arrival took place only three years after Sam Oni had been refused entrance to Tattnall Baptist Church. The campus and the community were in a state of unrest. However, Jones’ skills as a communicator, and his New York and Tindall Heights’ training in how to survive, aided him greatly. He was a Bibb County teacher and a mathematics curriculum director. He chaired the Mercer Education Department, was the first black person to receive tenure at Mercer and received the Spencer B. King Award for his excellent teaching. Dr. Jones was the founding president of the Tubman Museum board of directors, a position he maintained until his death.

Another person to be noted is Gloria Washington. She began as a third grade teacher at Ada Banks Elementary School. She retired as Supervising Principal at Southwest High School in June 1988. She was the first black woman to be selected as principal for a high school complex.

The lists of “firsts” continues to grow. Robert Williams, the first black Supervising Principal of Central High School and the first black Assistant Superintendent, does not perceive himself as a trail blazer. He was born in Macon and graduated from Ballard Hudson High School in 1942. He was one

of Minnie Smith's students at Beda Etta College. During World War II, he was in the Army and served in the Pacific and Germany. Upon his return, he went to Morehouse College where he obtained business and math degrees. He became a counselor and later was made principal of Ballard Junior High School. He was made Principal of Central when it became a school experimenting with racial integration.

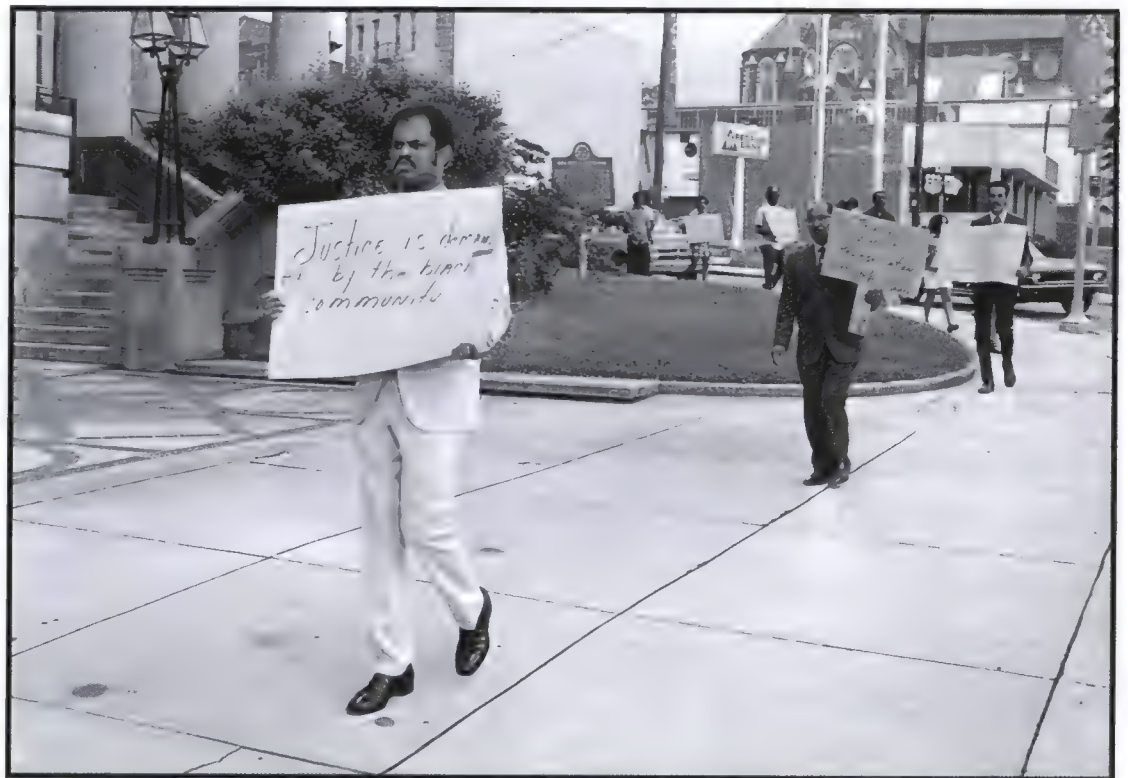
Robert Williams' philosophy of education is well worth heeding: "The total process of education should be to assist the individual to develop into the best possible contributing person in the society."

There were surely other teachers who held this philosophy because they helped to create young blacks who seemed to be determined to do their best. It was the attitude of many who pioneered the Civil Rights struggle that determined their journey through life.

D.T. Walton Jr. is the only son of Dr. D.T. Walton Sr., a dentist who graduated from Howard University. His mother, a daughter of J.A. Braswell, was killed in an automobile accident. D.T. and his sister, Jacqueline, went to

live with their grandparents. As a teenager, he was sent to a preparatory school at Howard University and later went to Howard's Dental School. Prior to coming back to Macon to start his private practice, he was working for the Army in the Dental Corp. He was appointed to the school board in 1969, where he served until 1973.

It took over one hundred years to elect blacks to City Council, but it did happen in 1975. They were: Vernon Colbert, Eddie Smith, Delores Brooks, Julius Vinson and Willie Hill. In addition, Albert Billingslea and William P. Randall were elected as the first black County Commissioners in the 1980 elections. Gerald Harvey and Thelma Dillard were added to City Council at this time. Since then, other blacks elected to Council include



Reverend Julius Hope leads this Civil Rights March in front of Macon City Hall in 1971.

Henry Ficklin, Elaine Lucas, Brenda Youmas and Melvin Williams and Sam Hart has become a Bibb County Commissioner.

In 1975, the Reverend Julius C. Hope, former Pastor of First Baptist Church and past State President of the National Association for the Advancement of Colored People, became the first black to run for mayor in Macon. He ran as a Democrat, and got enough votes to warrant a runoff.

Herbert Dennard was appointed as President of the Concerned Citizens and Booker W. Chambers, a local minister, was elected to the Water and Sewage Authority.

Other black pioneers are: Dr. D.T. Walton, 1981 - Macon Bibb County Transit Authority; LaConstance Taylor, 1973 - Macon Housing Authority; Bettye Hutchings, 1981 - Crime Commissioner; Joe Gastin and Walter Jones, 1948 - Police-men; Martin Baker and Buddy Baker, 1930s -Sheriff Department; Lovia T. Smith, 1934 through 1959 - Public Health Nurse; Otis Brown, 1988 - Chairman of the Industrial Authority; Virgil Adams, 1980 - Assistant District Attorney; Angel Irving, 1972 through 1981 - in charge of WMAZ special features; Tina Hicks, 1977 - first news anchor at WMAZ; LeRoy Thomas, 1977 - first talk show host; Yvette Miller, first black Miss Macon; Hamp Swain, 1954 through 1981 - first black radio disc jockey; and Palmira Braswell, 1989 - first black Cherry Blossom Queen. Walter Jones was one of the first black police officers.

In addition to this list of firsts were the young men and women involved in the freedom struggle by their service in the military. Many times, young

blacks used the military as a vehicle to escape poor educational resources and low paying jobs. While blacks did not start out initially seeing the military as a tool to raise their standard of living, it quickly became that for them. Evidence of this is seen in *The Macon Telegraph's* 1943 story about WAAC officers recruiting black women in Macon. "There were 100 different jobs available for women in the Army, including officer work, communications, cooking and baking." The first five black women recruited were Catherine Harris, Eve Belle Fite, Johnnie Lou Tyler, Irene Madison and Margie Tomlinson.

Twenty years later another woman, Rosetta Armour, followed in their tradition and joined the Air Force after being a counselor at Ballard Hudson High School. Initially she had plans to stay in for the required four years, because she had not counted on the impact that it would have on her. She stayed as a career person and retired a full colonel. She was America's first female Air Force ROTC Instructor. She was assigned to Ohio State University, where she received the Alfred E. Wright Award for outstanding work. She was the first military person to receive that award.

Many blacks have had distinguished records documented. Among these are Sergeant Jerry Davis and Sergeant Rodney M. Davis. First Sergeant Jerry Davis was the first black soldier in the country to win the Legion of Merit, the Army's fourth highest decoration. According to *The Macon Telegraph*:

Sergeant Davis served with the 92nd Division in Italy. During the battle for Pisa in August 1944, he raced

across a shell-swept open area to get food for his isolated artillery group which had been pinned down to the position because of the intense enemy fire, according to *The Macon Telegraph*. After safely completing the trip in one direction, he started back. An 88 MM enemy shell exploded ten feet away. A piece of shrapnel weighing two ounces, which had passed through a can of gasoline and was red hot, shattered his left arm, cracked three ribs, fractured his spine and caused internal injuries. He underwent four and a half hours of surgery and was in eight different Army hospitals before his release.

A graduate of Hudson High School some years before, Davis had earned many honors in football, basketball, and as a semi-professional boxer. After his return to



Presentation of the Medal of Honor to the Rodney Davis family in 1969.

Macon, he worked as a sports reporter for the old Macon Broadcast Weekly. Davis also worked with the United Negro College Fund in their fundraising endeavors. It was not unusual for him to be on the stage with John D. Rockefeller, the Duchess of Windsor or Herbert Hoover promoting the college fund. He was also involved in the American Legion and helped to organize the Negro American Legion Post 501 in Macon.

It is interesting to wonder if Sergeant Rodney M. Davis knew anything about First Sergeant Jerry Davis, because their lives paralleled in many ways. Twenty-three years after the acts of heroism displayed by Jerry Davis, Rodney Davis lost his life because of his heroism. The Macon Telegraph reports:

The Second Platoon, Company B, First Battalion, First Marines, First Marine Division, was pinned down and outnumbered as they battled against enemy forces at Quang Nam Province, Republic of Vietnam on September 6, 1967. In the course of the fighting, a grenade was thrown into their trenches and Davis threw himself on it, absorbing the full force with his body and saving his men. He died instantly. While his parents learned of his death a few days after it occurred, it was two years before they learned the details and realized that Rodney had died a hero's death. He was awarded the Medal of Honor for his 'valor' and 'extraordinary initiative.'

Rodney M. Davis was born in 1942, the second child of six and grew up in Pleasant Hill. He attended St. Peter Claver Catholic School. He went into the military primarily because his brother was already in

college and he thought the burden on his parents would be too great if he chose college as well. The Marines seemed a good choice because at the time of his enlistment, there was minimal involvement by the U.S. in Vietnam. After completing his recruit training in South Carolina in December 1961 and combat training in North Carolina in February 1962, Rodney was sent to London, England as a guard. 'I think I'm going to like it, if I ever find my way around. Everywhere I go, I get lost. I guess that's what I get for being a small town boy. (smile),' he wrote to his mother in 1964. Ruth Davis said Rodney was proud of being a Marine. He was married to Judy Davis and had two daughters, Samantha and Nicola. In Macon, resolutions were passed proclaiming Rodney Davis a hero. The U.S. Navy has named a missile frigate for him, a Macon housing project has been named in his honor and Northeast High School's ROTC raised money to erect a memorial to him. He is buried in Linwood Cemetery.

Macon's blacks used their communities, their businesses, education, churches and political activism to move themselves along the journey to liberation and self-empowerment. The record of resistance presented in this chapter reflects yet another dimension of that "soul force" which undergirded every facet of black life in Macon. The final two chapters of this book on artists and athletes will continue to exemplify this same type of spirit which clearly serves to keep the black community in Macon alive.



"Winning is not all that sports are about. Sports teach a number of lessons that are useful for making it in the 'real world.' They teach how to accept defeat, how to face the many disappointments that life often places before you, but also they teach one how to persevere and to pursue one's dreams until they are realized. Sports should not be perceived as a way for people to 'escape the ghetto'; but rather, participation in sports helps to provide tools for people to use once they step out of the sporting arena."

—Alonzo Davis

1996 Tubman Museum Volunteer of the Year

Chapter Six

Running A Thousand Miles...And More

The Athletes' Journey

While many Macon blacks excelled as educators and entrepreneurs, others pursued careers as athletes — and they were no less successful in those pursuits. These men and women, either drafted to professional or Olympic teams, traveled around the world to run track and play basketball, football and baseball. Many of them won championships, all had careers that were unimaginable to them as young children growing up in Macon. Though few of them would become professional athletes, several blacks used their athletic talents to earn college scholarships, which helped in their quest for economic stability.

While some of the professional athletes came from economically secure families, many others did not. Some came from rural communities surrounding Macon and several grew up living in Macon's public housing. Several were from single-parent families and many did not dare to dream of a life beyond poverty.

However, the young people who attended Southwest High School found a mentor in Don Richardson, a basketball and track coach who helped expand their boundaries and give them insight into what they needed to "run for freedom."

Richardson believed that academics must be a priority, and he helped teach strict, disciplined study habits. He ran study halls in the locker room for players and insisted that homework be done. His attitude seemed effective because none of his students



Macon's own minor league baseball team, the Macon Cardinals, in 1950.

quit college or were expelled for academic failure during his twenty-year coaching career.

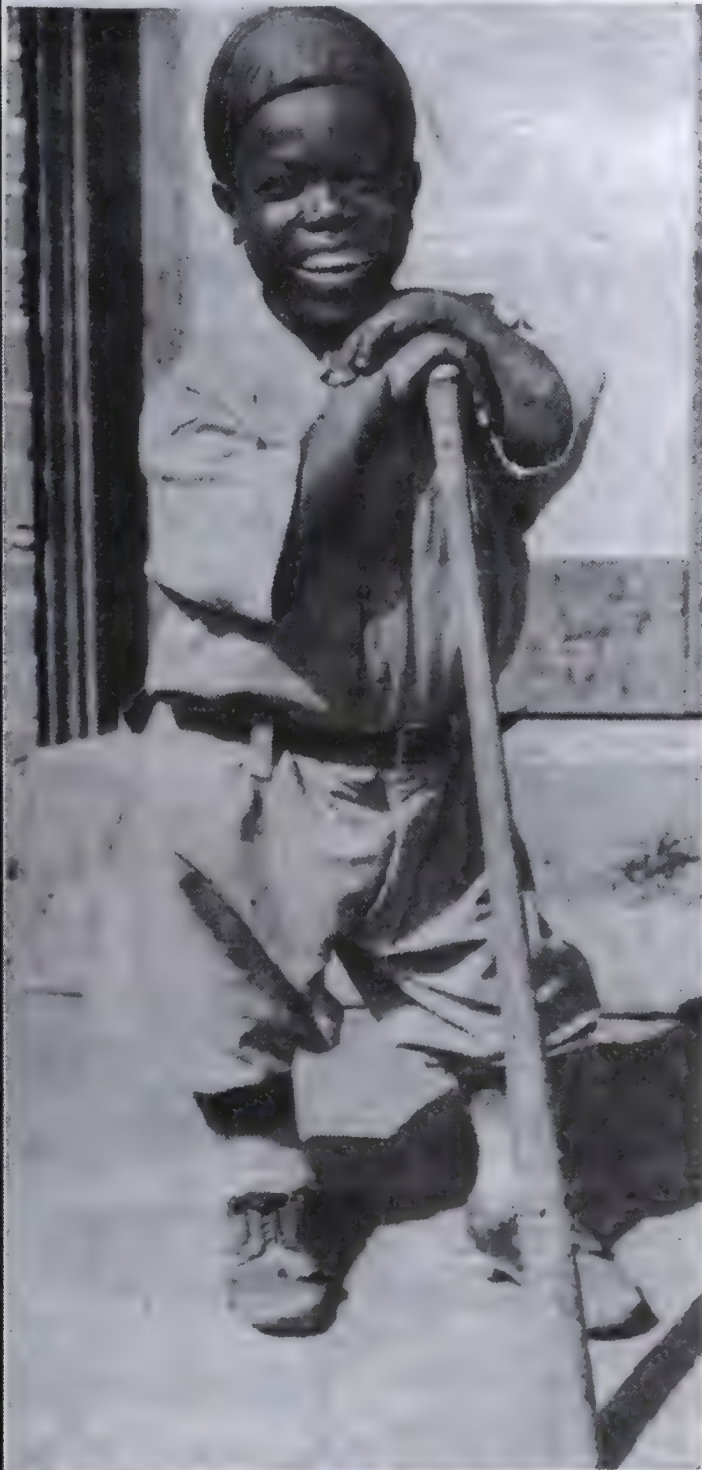
Richardson, a Morehouse graduate who played college basketball, is quite modest about the impact he had on the young people he coached. He tried to help them understand that the team was a family. All of the team family needed to work together — and, when they did, their chances for success both as a

team and as individuals increased. Richardson's philosophy and sense of commitment to his players resulted in the Southwest Patriots becoming the first team to win the state championship in 1979. At the present time, he teaches and coaches at Macon College.

Miles Patrick remembers the interest that "Duck" (Richardson) took in him when he was a high school drop-out. Richardson took him to basketball camp at Auburn University. Patrick was impressed by the lifestyles of college basketball players, and during the trip he discussed with Richardson his desire to play college basketball. Richardson encouraged him to come back to school. Patrick agreed, and he became the first of his mother's ten children to graduate from high school. Later, he received a college scholarship to Auburn University where he played basketball four years. He was drafted by the L.A. Lakers; after that he played internationally in France, Italy, Israel, Finland, Mexico, Argentina and the Philippines. Patrick says, "Coach Richardson was willing to lose a hundred games to prove a point." It was the regard for his ethical positions that made players realize they had to "stand for something", and that they had to be accountable for their behavior — both on and off the court.

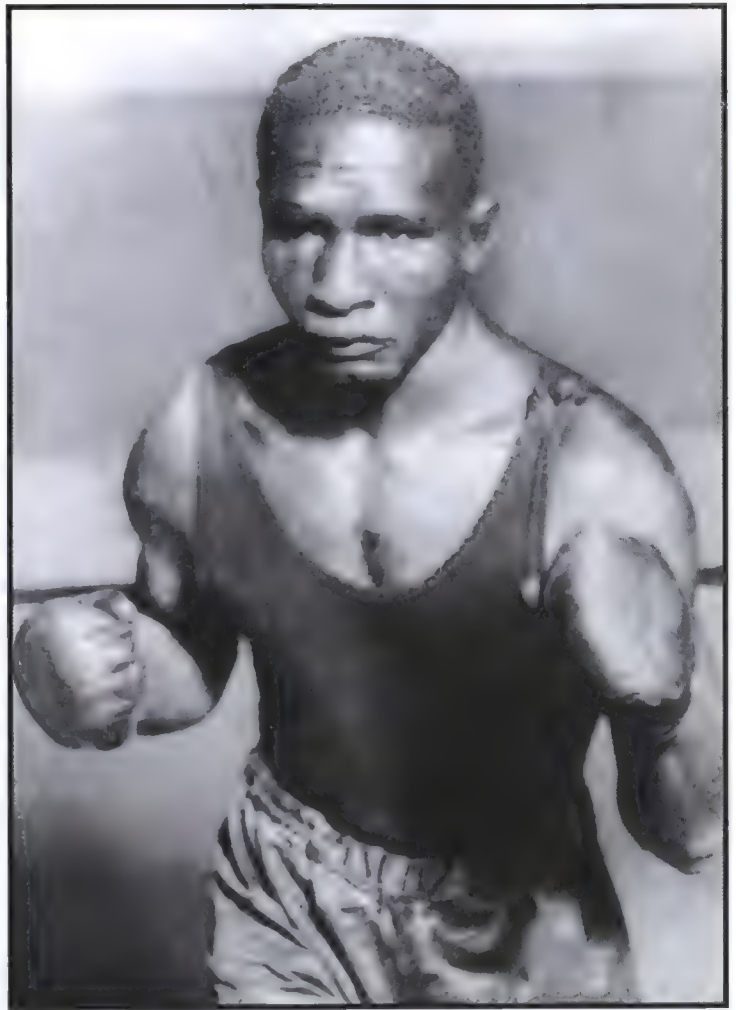
Patrick's professional athletic life spanned almost two decades. Since his retirement, he teaches at Jones County Elementary and works as assistant coach at Macon College. He shares many of Richardson's

Almost as Broad as He Is Tall



Introducing Willie, the Peaches' mascot. Exactly three feet, two inches tall, Willie is almost as broad as he is tall and resembles a fire plug. He is 19 years old. During batting practice the other day Willie took a turn at the plate and what a lead-off man he would make! (Staff photo by Coke.)

Willie, the Macon Peaches mascot at 19 years old.



Boxing legend Tiger Flowers in the 1920's.

philosophical ideas and passes them on to the young people he teaches. Patrick said, "If it had not been for him (Richardson), I would be dead or in jail now."

Jeff Malone was another Southwest Patriot who learned in high school that academics were as important as athletics. At age twenty-four, Malone became involved in Nancy Reagan's anti-drug program. He sponsored a week-long basketball clinic, which focused on education as well as basketball. The participants heard very little about the goal of becoming a professional basketball player but a great deal about setting a goal to finish



Hank Aaron as a member of the Macon Braves in 1954.



Satchel Page warming up at Luther Williams Field in 1962.

school.

After graduating from Southwest High, Malone attended college at Mississippi State University in 1983. He has played professionally since that time. Malone's record on the court reflects his ability and willingness to work hard and stay focused. He was the all-time leading goal scorer at Mississippi State with 2,142 points, and was third in the N.C.A.A. during his senior season. Malone was a 1983 first-round draft pick of the Washington Bullets. A jazz enthusiast, he is married and has three sons and continues to be active in the Macon community.

Though most professional sports draftees came from Southwest, there were several from Ballard Hudson, Central and Northeast.



Johnny "Blue Moon" Odom graduated from Ballard Hudson High School.



A parade was held for the major league player in 1972.

Jim Parker learned most of his essential football skills while he attended old Ballard Hudson. He left Macon before graduation because his family moved to Toledo, Ohio. He was offered several scholarships and eventually chose an offer from Ohio State University. While there, he was named all-American and was the winner of the prestigious Outland Trophy for being the top college lineman in the country.

After Ohio State, Parker played with the Baltimore Colts; he was their 1957 first pick. He played with them for eight years and was named All-Pro but was forced to retire in 1967. In 1973, Parker was inducted into the Professional Football Hall of Fame. In 1974,

he became the first black person to be inducted into the Georgia Athletic Hall of Fame. Parker retired and lives and works as a businessman in Baltimore.

With the exception of Jim Parker, Tommy Hart and “Blue” Moon Odom have received more attention than other athletes during the late 1960s and early 1970s. Tommy Hart was the San Francisco 49ers’ tenth draft pick. He became a defensive end for them soon after graduating from Morris Brown College in 1969. After being traded to Chicago in 1976, he made All-Pro. Though currently working as defensive end coach for the Dallas Cowboys, Hart plans on retiring to his home on Macon’s Lake Tobesofkee.

John “Blue” Moon Odom graduated from Ballard Hudson High School as a distinguished baseball player. In 1964 he signed a \$75,000 contract with the Kansas City Athletics. In 1968, the ball club moved to Oakland California, where Odom — as a pitcher — helped them during the World Series of 1972, 1973 and 1974. Odom would later pitch for Cleveland, Atlanta and Chicago before a bad arm forced him to retire in 1976.

Seven-foot tall Elmore Smith also got his start at Ballard Hudson. He attended Kentucky State University and was drafted by Buffalo — their first draft choice — in 1971. Smith played two years for Buffalo, two years for Los Angeles, and one and one-half years for Milwaukee. In 1977 he went to Cleveland, where he averaged in the 14-point range. He’s is now a business owner in Florida.

Julius Adams, also from Ballard Hudson, was

chosen in the second round of the 1971 draft by the New England Patriots. Unfortunately, he was injured in 1978 and was left unable to play anymore that year.

James T. Thomas, a graduate of Central High, was a first-draft pick by the Pittsburgh Steelers after graduating from Florida State University in 1973. A cousin of Tommy Hart’s, Thomas soon became a first class defensive back and helped the Steelers go to the Super Bowl in 1974 and 1975. For awhile, he seemed to have a limitless future, but he became ill in 1977. Doctors never pinpointed his disease, and he was forced to retire. He became a businessman and now owns several Applebees Restaurants.

Norman Nixon finished Southwest High School and went to Duquesne University, where the Los Angeles Lakers found him in 1978. He had a very long and productive career as a basketball guard. Since his retirement, Nixon has worked as a Los Angeles-based promoter of entertainers and athletes. He is married to actress, dancer Debbie Allen who received the Tubman Museum’s 1996 Shelia Award.

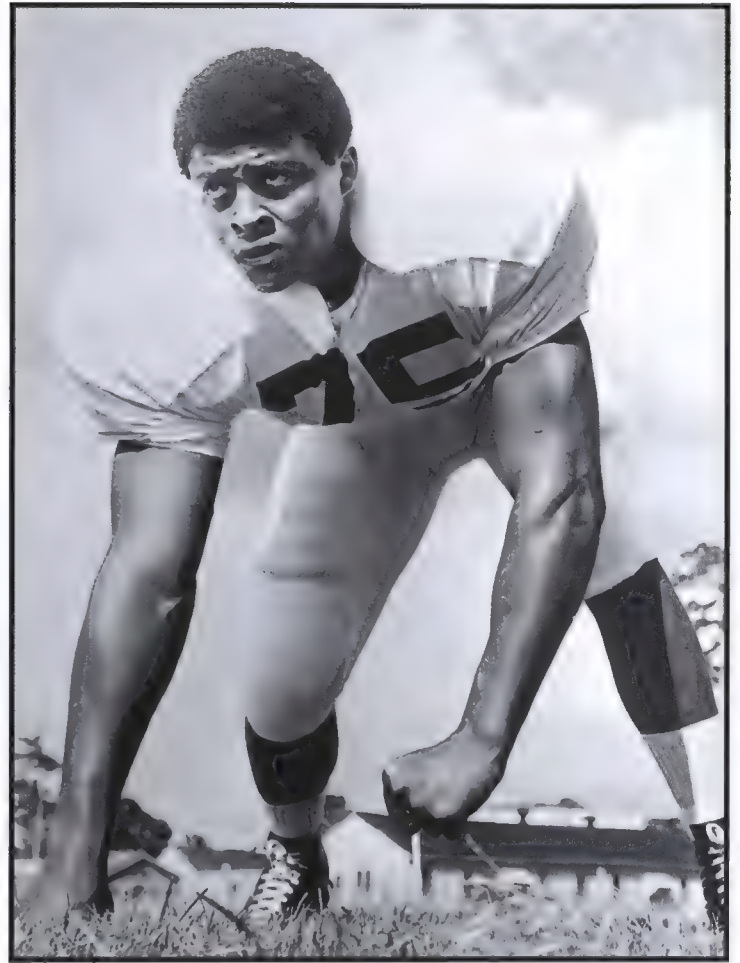
Macon nurtured several other basketball players. Louis Linder, a Southwest High School All-American, was drafted from Kentucky State University to play with the Boston Celtics in 1976. He later left the Celtics to play ball in Venezuela.

Terry Fair played for Israel most of his career and plans to retire in 1996. Steve Grayer played with international teams. Jessie Hubbard played eight years in Argentina. Walter Daniels played with the L.A. Lakers and was chosen as their

second-draft choice. Daniels' son was drafted in 1996 by the Vancouver ball team. Corey Williams played for the Chicago Bulls and helped lead them to a world championship. Larry Emory played for the Atlanta Falcons. Fred Campbell plays in Israel. Ivana Newbill played with the Detroit Pistons before his retirement. He now lives in Atlanta. Sharone Wright, drafted by the Philadelphia 76ers, was traded to the Toronto Raptors in 1996. Milton Cyler plays for the Boston Red Sox. And in the 1996 NBA draft, Chris Robinson became the latest Southwest High Patriot to be chosen in the second round.

Macon also produced successful female athletes. According to The Macon Telegraph, Alice Coachman was the first black woman to win an Olympic Gold Medal. She was a native of Albany, Georgia, but she lived in Macon and taught school at Ballard Hudson. After leaving Macon, she taught school in Albany until 1988. While in junior high school, she was a first place winner in a national track meet at Tuskegee Institute, where she set a new record in the high jump. Coachman tried twice to enter Olympic competition, but the threat of war prevented her. Finally, in 1948, she got her chance to compete, and she won a gold medal. Coachman was named to seven halls of fame, including the State of Georgia Sports Hall of Fame, the National Track and Field Hall of Fame, and the Black Athletes Hall of Fame.

Almost forty years after Alice Coachman won her medal, Brenda Cliette followed in her footsteps and was chosen as an alternate for the U.S. Olympic Track Team. While a student at Northeast High School, Cliette earned almost every honor possible in



Ballard Hudson graduate Julius Adams was drafted by the New England Patriots.

basketball and track and continued this trend at Florida State University, where she won gold medals in the World University Games, the Pan American Games and the Goodwill Games. She returned to Macon after graduation and now works as a firefighter.

Whether the story is about a basketball, baseball, football or track, the threads of determination, discipline, and commitment can be seen in Macon's sporting greats, as they "ran a thousand miles" to success.



"America knows that the blood, sweat, tears, and muscles of black folk helped to build this mighty country....This country was built on the black backs of my forefathers."

*--John Oliver Killens,
"Black Man's Burden"*

Chapter Seven

My Soul Will Not Rest Before It Is Heard

**Writers, Musicians and
Visual Artists**

Macon's blacks have a rich artistic heritage that captures the "essence of blackness." The men and women in this chapter reveal a dimension of their own soul force, through their undying efforts to achieve their artistic goals. These artists — and what they produced — exemplify the legacy of tenacity that is part of the "essence of blackness."

The black artistic heritage often has suffered from a lack of documentation and integration into the life of the larger community. That pattern, however, is changing in Middle Georgia, thanks largely to the Tubman African American Museum. The Tubman Museum was founded in 1981 by Richard Keil, then pastor of St. Peter Claver Church, and a diverse coalition of people dedicated to making Macon, Georgia, a better and more caring community. The museum is named in honor of Harriet Tubman, but is dedicated to educating people about all aspects of African American art, history and culture. In 1985, the doors at 340 Walnut Street opened to the public.

Today, the Tubman is Georgia's largest African American Museum and Macon's number one downtown tourist attraction. Over 50,000 people a year visit the Museum in order to learn more about the rich cultural heritage that is both African and American. The Museum offers dance, drama, music and visual art classes as well as Central Georgia's only African American Heritage Camp. Visitors to the Museum can explore changing exhibitions of original contemporary art as well as

displays on various African American leaders. Galleries include the Mural Gallery, the Local History Gallery, the Grassmann Military Leaders Gallery, the African Galleries, the Inventors Gallery, the Folk Art Gallery and the Contemporary Collection Gallery. The Keil Resource Center offers a diverse selection of black literature and the Museum Store provides a wide range of Afrocentric gifts. The Tubman now means many things to many people.

Dollmaker Leo Moss exemplifies the problem of not having adequate records of artists and their work. While it is believed that Moss was born between 1860 and 1870, there is no legal record of his birth. Moss' dolls had several signature marks; for example, they most often were made in the image of a family member. Some of the dolls date as early as 1890, while others were made as late as 1930. It appears that most of them were

made in Macon. If white people wanted a doll, they had to commission Moss to make one. Moss often traded his dolls for food.

In making his works of art, Moss never used a mold, so each black doll - made with papier-mache heads - was unique. Much of the dolls' clothing



"Iris" by Leo Moss. Photo courtesy of the Museum of Arts & Sciences.

was designed and made by Moss' wife, Lee Ann, who used clothes her own children had outgrown. He usually gave the dolls glass eyes and pierced their noses.

Moss had to be creative in constructing his dolls because of limited resources. He generally used an aerosol-type spray gun to color his dolls. He used dyes often used in coloring boats or blackening stones. The bodies of his dolls were made from old doll parts or from cloth.

Later in life, Lee Ann supposedly ran away with a white toy salesman from New York who sold Moss his doll supplies. She took their youngest child with her. From that point on, the Moss dolls began to have sad faces with tears. Eventually, Moss left Macon to search for his wife and child, though he died before he could find them. He is buried in an unmarked grave in Illinois. If Moss were alive today, he would see that his dolls now bring between \$3,500 and \$9,000 apiece.

Wini Akissi McQueen, a textiles artist who has lived in Macon more than 20 years, has first-hand knowledge of the many challenges confronting black artists in Macon. A major part of McQueen's textile artistry requires her to conceptualize a design and then print it on fabric. She then uses the fabric to make quilts, garments or furniture covers. McQueen believes that her fabrics have a message: "I am able to share my social and political concerns with others through my art." She has concerned herself with fabrics and their messages for most of her life: "Printed fabrics have fascinated me since youth. When I saw the colorful rhythmic fabrics of Africa with patterns

and motifs based on historical events and local heroes, I said 'this is my mother tongue.' "

McQueen has found quilting to be an especially important channel for expressing her artistic vision. Though she rarely quilts, McQueen likes the medium because it is large, and it gives her plenty of blank space for her sprawling, energetic creations. One of the quilts, commissioned by the Tubman, hangs in the museum as part of its permanent collection. Titled *Shelia* or "She," this quilt represents "a composite of the black woman in Middle Georgia. *Shelia* is the name for a beautiful queen in Ethiopia as well as the derogatory name whites in South Africa used to describe the Aborgini women who worked, cleaned, and nursed their children." McQueen goes on to talk about *Shelia* on a mythical plane: *She is Au Set or Isis. She is among the earliest goddesses in the history of human civilization. She is the first mother, the great earth goddess, one who laid the foundation for agriculture, the gardener, the herbalist. But Isis is me, Hattie, Willie Mae, Ellen Craft and unnamed black women here in Middle Georgia and all over the world.*

The quilt features an array of women, including Sarah Bailey, Lucy Mae Collins, Willie and Anna Mae Butler, Wini's self-portrait, Ellen Craft, Minnie Smith, Hattie Mae Jeans, Murial McDowell, Gladys Williams, and Leo Moss. McQueen found it challenging to choose the subjects of her quilt; she finally made choices based on the need to tell the story of the black journey. She also created the quilt used to make the cover of this book.



The 1975 filming of "Bingo Long." Comedian Richard Pryor stands second from left.



The filming of "Bingo Long," a story about the baseball legend, brought excitement and jobs to this area.

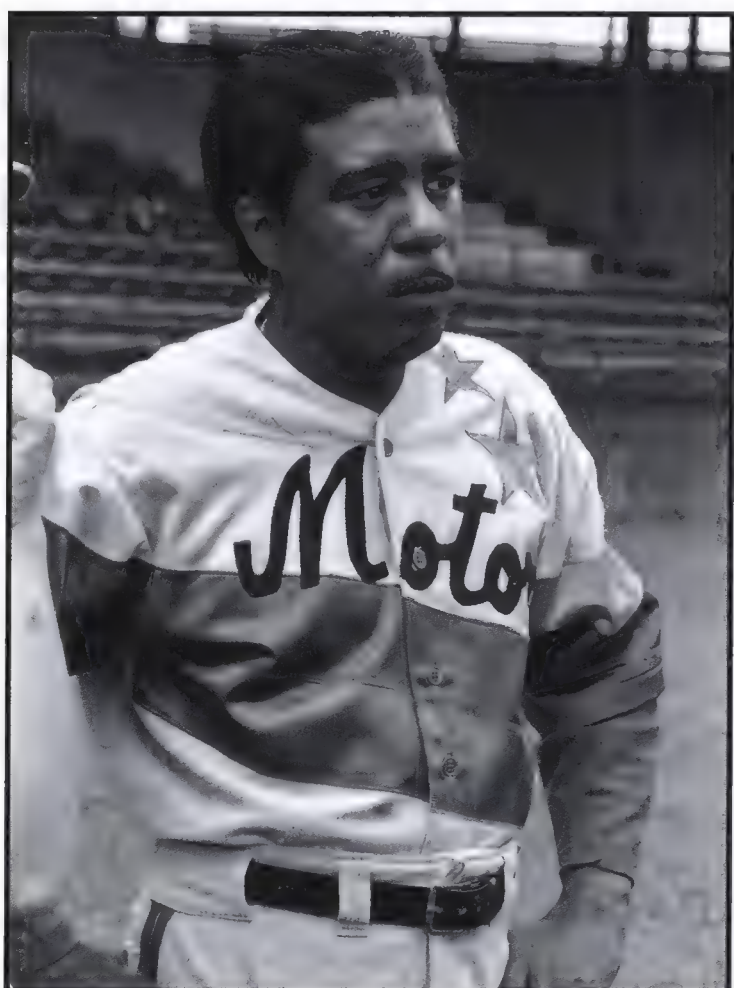
Another contemporary Macon artist is Wilfred Stroud. His creations are found throughout the city, many of them in public buildings. He worked for the Macon Post Office as a window clerk for more than 30 years. Yet despite the difficulty of making money through art, Stroud, much like Moss and McQueen, felt an urgency to create. Stroud says in *The Macon Telegraph*:

My mother taught me to draw in kindergarten. At first it was birds and flowers and animals and comic strip characters and maps at school, Christmas and Thanksgiving scenes. I never really stopped. It was important to me. I kept thinking that someday if I kept trying, I might become a painter.

Stroud continued painting in high school. When he went to Morehouse, he had the good fortune of meeting Lou Levine, a New York artist. Levine advised him to "sketch all the time anywhere you can." Stroud followed his advice and started making sketches he would sell for a small price.

Wilfred Stroud had the distinct honor of painting a portrait of Sergeant Rodney Davis,

Cast members check their filming schedules in the bleachers of Luther Williams Field.



Macon's only medal of honor recipient, which is on board the ship named in his honor. The Georgia Council of the Arts commissioned him to paint several prominent black Maconites. He says, "Portrait painting is trying to capture the spirit, the personality, not just physical likeness but trying to find what's behind the face."

Perhaps his most visible work is the mural commissioned by the Tubman Museum titled "From Africa to America" — a series of murals that chronicles the journey of Africans from one continent to another. This piece is on permanent display at the Tubman where it has gained international recognition.

Richard Pryor, pictured here in "Bingo Long," also filmed "Greased Lightning" in the Macon area.



Wilfred Stroud painting the newest addition to the Tubman Museum mural, "From Africa to America".

The Lucas Family claims artisits in four generations. Henry Lucas was a prolific painter and created many lovely pastels. His son Javors continues to paint signs commercially when he is not representing the community on the Water Authority. Grandson Alex Lucas continues the family tradition and has excelled as a set designer.

In seeking out the black visual artists in Macon's black community, it becomes clear that there were few painters. Yet, though small in number, their works are noteworthy. Chi Ezekwueche, Esther Okehi, Alfred Bailey, Christopher Logan, Richard Powell and Eleanor Aniton all are gaining reputations as visual artists.

Macon's black community fostered writers as well, though the histories and writings of these people have largely been lost. Writer John Oliver Killens, born in Macon in 1916, lived here until he was 20 years old, when he moved to Washington

D.C. and started working for the National Labor Relations Board. From 1942 to 1945, he served in the United States Amphibian Forces in the South Pacific, where he gained significant material for his second novel "And Then We Heard The Thunder."

After the war, Killens went home and tried to organize blacks and whites for the Congress of Industrial Organizations (CIO); much to his dismay, he had little success with this project. Killens grew disenchanted with the inability of government institutions and the church to create a society that could provide freedom and equality for everyone, and this disenchantment later became a common theme in his novels. Many of the events of the Civil Rights movement provided inspiration for his writing. He also wrote extensively about African Americans who were unable to express pride in their color or who denied their rich heritage.

Macon had other black writers who received national acclaim; Tina McElroy Ansa remembers wanting to write stories since she was five years old. She told *The Macon Telegraph*:

"I was one of those classic Southern children who wanted to write stories from the time I was five years old. I'd listen to my mother gossiping on the telephone and to the men talking in front of my father's liquor store and to the women at the neighborhood beauty shop. I thought the whole world was stories."

In her novel "Baby of the Family," Tina Ansa explores the Roman Catholic Church, mysticism, superstition and the occult. The book chronicles the life of a young black girl named Lena, who can see ghosts. Her second book, "Ugly Ways," looks at Southern black families in a humorous and touching way.

Tina Ansa's books focus on women, and the



Tina Ansa, author of
UGLY WAYS.
Photo courtesy of Harcourt
Brace.

characters often explore the inner journey of women. In doing so, she tries to present an accurate portrayal of the black community.

The youngest of five children, Ansa grew up during desegregation, where the middle-class status of her family gave her a sense of empowerment, a life that made them feel as if they owned themselves rather than being owned by others. Her parents sent her to Mt. DeSales Academy, as part of a desegregation effort. Ansa suffered significant pain in the process. After graduation from Mt. DeSales, she went to Spelman and majored in English. She worked for *The Atlanta Constitution* before moving to St. Simon's Island with her husband, Jonee.

Macon's black artists found many modes of expression. But perhaps the makers of music were most accepted. While this expression took many

forms, one of the most lasting and certainly among the most successful, was the music written, played and sung by Little Richard, James Brown and Otis Redding.

Before discussing any of these musical artists, it is important to highlight the life and work of a promoter who helped make James Brown's and Little Richard's careers possible. Clint Brantley, born in Sandersville, Georgia, returned to his home state after some time in Florida. Music was nothing new to him. In his home town, Brantley grew up around musicians and played in a small band.

He came to Macon to work as a barber before starting an entertainment concert-promoter group that brought in such names as Fats Waller, Jimmy Lunsford, and Cab Calloway.

Brantley also owned the Key Club Bar on Fifth Street, where many musicians and singers per-

formed. Many of the larger shows had to be held in the Macon Auditorium. Here's an advertisement that showed the scope, energy and diversity of his shows:

Clint Brantley presents the year's first major attraction! Big dance and show. The Famous Midnighters and Jimmy Coles' Band. The Famous Flames Band and The Famous Dykes and their Band. Along with Tangerine Taylor, a great blues singer and dancer, plus Margie Day and the great Billy Clarke (Brantley Papers).

This program is an example of the performers and types of entertainment that Brantley brought to Macon in the 1930s, 40s, and 50s. He recalls, in an oral history conducted by Milt Dimmons, his first meeting with Little Richard:

The earliest thing I remember about 'Little Richard' is when he was around 12, he came to me before one of my shows and started to talk about performing. I had brought Sister Rosetta Tharpe to the Macon City Auditorium and Richard went to her and asked if he could open the show. I said, 'Boy, go on, you can't open no show.' See I was busy because I put on a good show. Well, the announcer announced the show and when the curtain went up, guess who was there...Little Richard singing. I said, 'This boy can sing.' And I started him from there. One of his first hits was 'Long Tall Sally.'

Then he goes on to tell about his encounters with James Brown:

The first time he sang, 'Please, Please, Please,' at the Key Club, he was 16 years old and had been convicted of house breaking. He was on his way to the chain gang and I persuaded the parole officer to turn him over to me. I took him over and I never had no trouble



Many black artist performed for the first time at the Key Club.

out of him. I took him to meet 'King Bee' (Hamp Swain, who was a disc jockey at old WBML studios on Second Street). He taped 'Please, Please, Please' and I hit the road with it in 1955. James was very reliable and would give me money when he could. Whatever I got from Richard, I had to take. I bought some property near Big Maybelle's and sold it to James. I had some other property. We (Brown and I) brought Ray Charles to town for the first time. I also sponsored Nat Cole. James sang with the Flames until he decided that he could make it on his own and that broke the group up. He made plenty money because he worked so hard. He worked every night, 365 days a year.

Richard Penniman ("Little Richard") came from a family of twelve children. He was born in Macon on December 3, 1935, and grew up in Pleasant Hill. He says his grandfather and two uncles were preachers and his father sold illegal whiskey. About his voice, he says this: "I came from a family where my people didn't like rhythm and blues. Bing Crosby, 'Pennies From Heaven,'



Little Richard (in cape) performing to a racially mixed audience.



Gladys Williams was the only female bandleader during this era.

Ella Fitzgerald was all I heard. And I knew there was something that could be louder than that, but I didn't know where to find it. And I found it was me." Milt Dimmons believes that, "the Rock 'n Roll era was initiated in Macon and the best that came out of it came from Little Richard."

Though many credit Clint Brantley for the promotion of Little Richard's career, Little Richard is not among them. He credits Ann and Johnny Johnson, who owned the Tic Toc Club, for taking him into their care and nurturing him and his career.

In the early fifties, Little Richard received a recording contract with RCA Victor, and he cut several records in the two years after the contract. By 1954, he was recording in Houston on the Peacock label, but neither his RCA nor Peacock labels sold well. Little Richard finally resorted to making rhythm and blues tapes, which he sent to Specialty Records. It is reported that he returned to Macon while awaiting a response to his tape. For seven months, he worked odd jobs — then Art Rupe contacted him. After arranging to get Little Richard together with a band and several other musicians, Rupe recorded some rather dull rhythm and blues material. Then, one day the group casually recorded a song Richard sang during his breaks. They tinkered with the lyrics to make them more acceptable, and the hit "Tutti Frutti" was born. It was a phenomenal success, selling more than 500,000 copies. He went on to record about three dozen records including, "Long Tall Sally," "Slippin' and Slidin'," and "Good Golly Miss Molly." Richard's music inspired many other rock and roll artists — and filmmakers as well. Over the years, Hollywood produced three different motion



The Floats in 1956.



James Brown heats up the stage in 1968.



Eddie Kirkland, 1965.



Jimmy Hughes in 1965.

pictures about Richard and his music.

In 1957, at the height of his career, Richard quit singing and vanished for seven years. When he tried to return to public life, he confessed to having had a religious conversion which conflicted with rock and roll, and it prompted him to abandon singing. Unfortunately, when he tried to return to the music world, musical tastes had changed. His new songs that depicted a merging of blues and gospel, with a hint of preaching, were somewhat ahead of the time. This style of singing, which did not work for Richard, would later make Otis Redding famous.

Along with Little Richard came the self-proclaimed "Godfather of Soul," James Brown, who

can best be evaluated by noting some of the recording artists that he influenced. They include Elvis Presley, The Rolling Stones, Gladys Knight, Parliament/Funkadelics, Sly and The Family Stone, Public Enemy, M.C. Hammer and Michael Jackson.

James Brown traveled a long and rocky road, from shoe-shining to a singing career that made him a very wealthy man. His prominence held from the late 50s through the mid 70s. He seemed to be obsessed by a force that made him push himself one step further all the time. He fought hard to avoid the control of recording companies. He seemed to have a sense of his value, and whenever recording companies became too difficult, he simply refused to make a record until the company acquiesced.



The Famous Flames in 1956.



Gonder Fats in 1956.

Though Brown was not born in Macon, his influence on the Macon music world is very great. Clint Brantley and Brown worked together on numerous business ventures, though Brown never acknowledged any of the caretaking Brantley supposedly gave him.

Another southerner, Otis Redding, moved as a child to Macon's Tindall Heights from Dawson, Georgia. Redding emerged shortly after Little Richard's failed efforts to come back into the world of rock and roll, and he began working with Little Richard's former band, the Upsetters, after dropping out of Ballard Hudson High School. Eventually, he got the opportunity to perform on Hamp Swain's teenage talent search program.



Jimmy Davis in 1958.



Morning Star in 1956.



The Casanovas 1956.



A girls group in 1966.



James Duncan experimenting with the Little Richard look in 1966.

Swain sponsored the “Teenage Party” first at the Roxy Theater on Hazel Street and later at the Douglass, providing a place for teenagers to showcase their talents. Swain said Redding “really had talent.”

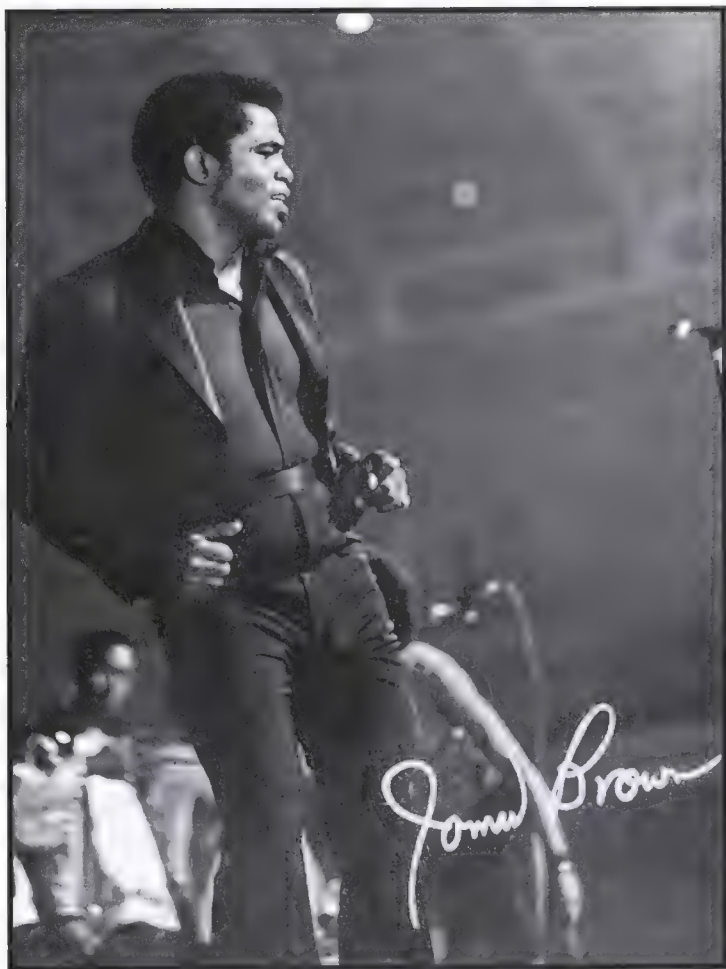
Redding got Phil Walden to be his manager and partner, but because his performances were during segregation, Walden had to remain outside the performance hall. He did not have the opportunity to see Redding perform

until he sang at Lakeside Park with the Pinetoppers. Otis traveled extensively but returned to Macon to work for singer Johnny Jenkins and in 1961, he married Zelma Atwood. He launched his career with "These Arms of Mine," a record made while attending Jenkins' Atlantic Records recording session. Nine months passed before this record became popular, and Redding soon was invited to the Apollo Theatre to participate in a live recording session. Though a fatal 1967 plane crash cut Redding's career short, his influence spread to other performers who followed.



The Redding Family has remained in Macon where they operate a thriving business downtown (Karla's Shoe Boutique) and oversees the Otis Redding musical legacy. Otis Redding was honored in 1992 by the U.S. Postal Service by the creation of a stamp with his image on it.

James Brown in his early days in the music business in 1957.



James Brown's promotional photo from 1968.



James Brown with civil rights leader Julius Hope in 1975.



Otis Redding performing in 1965. "Jaimoe" Johnson, who later played with the Allman Brothers, is on drums.

Another musician, Percy Welch, has performed for more than three decades, working with Aretha Franklin, Gladys Knight and The Pips, Jerry Butler and The Impressions, Little Richard and Otis Redding. He also played with Gladys Williams' band; Williams had the only band in Macon with a woman as the lead musician.

Another musician, Billy Young, has recorded over 70 songs. He writes lyrics that highlight his commitment to black people and the desire that he has to affirm them. His most famous song, a tribute to Martin Luther King, Jr., is sung by children in many schools.

The Reverend Pearly Brown attracted national attention; he is an important part of Macon's black

musical heritage. Though he was blind, Brown performed on Broadway, Cherry, and Third Streets, playing his guitar for donations. He was quite accomplished as a bottleneck style guitar player - a type of playing developed by early 20s musicians. The player uses a glass or metal tube on the guitar to produce an unusual sound.

Macon's blacks played and sang a wide range of music. Charles Welch, of the Metropolitan Opera House, played in the Broadway production of *Porgy and Bess* before going to the Metropolitan. There was also Nathan Black, who, at 10 years of age, could play the 24 Chopin "Preludes." He attended the Chicago Musical College and, during his military days, played the piano in the mess hall



"Big O" relaxes at his "Big O" Ranch near Round Oak, Ga., where he is now buried.



The Redding Family in 1973.
A bridge in downtown Macon is named for the legendary singer.



Many young musicians copied the James Brown/Little Richard image, such as this group in 1962.

when he finished his kitchen duties. Known as “Professor” Black to his students, he was an accomplished organist who also organized a quartet which served as a basis for a glee club. He performed at numerous social functions in the black community and gave piano lessons to many children.

Alan Evans has also done well as a musician. In his early years,



Johnnie Brown in 1962.

he participated in the school choir at Fulton Baptist Church. He dreamed of singing like Johnny Mathis. Evans attended Knoxville College and Macalester College in St. Paul, Minnesota. It was during his Macalester years that he became interested in opera; he auditioned for and received a part with a St. Paul company. With help from a scholarship, he attended Julliard. Later, Evans moved to Europe where he has received great attention and success as an opera singer. Evans returns regularly to the United States to further his cultural growth; he has been generous to Macon, both with his time and money.

Central to many black musicians was the Douglass Theatre, mentioned in the chapter about blacks' business enterprises; this show place, modeled after Macon's Grand Opera House, was crucial to the black community because it was Macon's only black theatre before the 1940s. Patrons could watch movies and vaudeville acts, as well as jazz and blues performers such as Bessie Smith and Ma Rainey. During the 1920s, the Douglass showed African American films. Other high-caliber musicians such as Cab Calloway and Duke Ellington also performed at the Douglass before moving



Ray Brown in 1956.



The Douglass Theatre on Broadway in 1959, at the time when many of these musicians performed there.



Rev. Pearly Brown at various stages of his performing life, here in 1956.



Spreading happiness to shoppers with his sidewalk music in 1977.

to the Macon City Auditorium in the 1940s. And, in the 1960s, one could come to the Douglass and listen to Macon's own Little Richard, Otis Redding and James Brown.

After closing in the 1970s the Douglass sat empty for almost 25 years. It has undergone a multi-million dollar restoration and has reopened as a high tech performing arts and film center. Macon is fortunate to have this landmark survive and stand as a symbol of the rich African American heritage of this community.



The popular hangar-like Roxy Theatre.



The interior of the Roxy as it was when many of these musicians performed here.



Anita Ponder, Director of Education at the Tubman, shows children the Rodney Davis display in the Museum's Local History Gallery.



Artist Kevin Cole and basketball star Bernard King view Cole's exhibition "The Color of Music" at the Tubman Museum.



Wini McQueen (left) poses with a friend in front of "She", an original quilted fabric collage honoring black women of Central Georgia.



Ozzie B. McKay and Anita Ponder congratulate 1996 Shelia Award winner Debbie Allen.



Dr. Johnette B. Cole, winner of the 1995 Shelia Award, poses in front of her portrait in the mural "From Africa to America"



Tubman African American Heritage Campers enjoy a trip to Dr. Martin Luther King's birth place in Atlanta. The campers wear shirts provided by the Macon Chapter of Links, Inc.



Opera star Alan Evan's gives words of encouragement to aspiring musicians after a workshop at the Tubman.



Members of the Tubman Dancers pause in front of a display honoring Ellen Craft.



Tubman Museum Board member Congressman Sanford Bishop stands with a chair which belonged to Jefferson Franklin Long, the first black congressman from Georgia.



Tubman Dancers prepare for the celebration of Kwanzaa. The Museum hosts first day of Kwanzaa -- Umoja (unity) -- with an annual celebration.



Wilfred Stroud and world renowned artist Benny Andrews discuss issues in art during the Museum's exhibition of Andrew's work.

Photo Credits

The Tubman Museum conducted a two year search for photographs to be included in this book. Numerous people responded with a wide array of wonderful photographs. We are especially grateful to Barbara Rodgers who provided a large number of photos of the Tolliver family and the Summerfield community. In addition, Eleanor Aniton took several of the contemporary photos. All pictures loaned to the Museum by individuals are credited in the text.

All of the other photographs used in this book are provided courtesy of the Washington Memorial Library. Central Georgia is very fortunate to have such a tremendous resource.

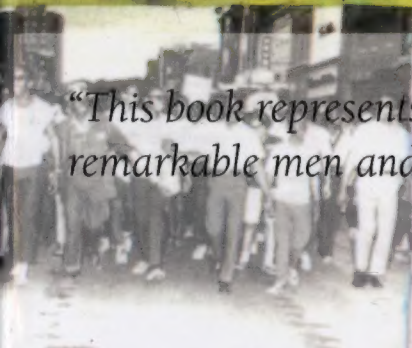






Catherine Meeks, Ph.D. led the massive effort to write "Macon's Black Heritage: The Untold Story". Dr. Meeks is Assistant Professor of the Interdisciplinary Studies and Director of Afro-American Studies at Mercer University in Macon, Georgia. She received her B.A. in Speech Communication from Pepperdine University in 1970 and her Master of Clinical Social Work from Atlanta University in 1981 and her Doctorate from Emory University in 1987. Dr. Meeks has been a Group Leader for Operation Crossroads Africa in Gambia, West Africa. In 1990 she was chosen by her students and colleagues as Mercer University's College of Liberal Arts outstanding teacher. She is married to Muhammad S. Njie and has two sons, William Sengarn, age 10 and Mbye Baboucar, age 15.

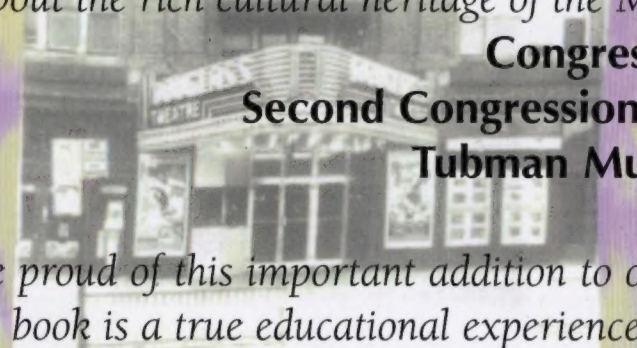
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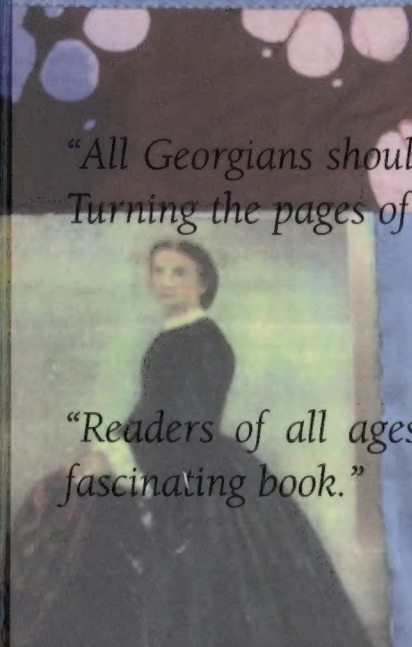
"This book represents a significant milestone for this community. It is a written record of remarkable men and women who have accomplished great and wonderful things."

Congressman John Lewis
Fifth Congressional District of Georgia

"'Macon's Black Heritage: The Untold Story' should be required reading for anyone with a desire to learn more about the rich cultural heritage of the Macon community."



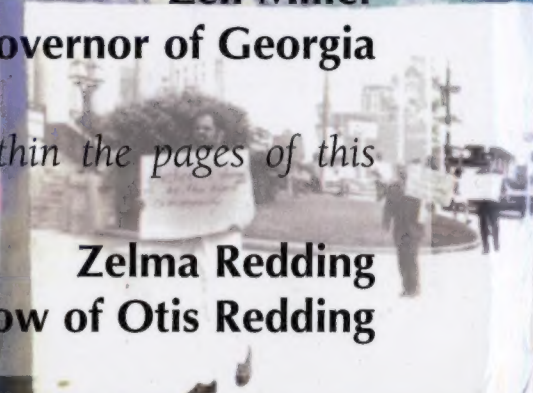
Congressman Sanford Bishop
Second Congressional District of Georgia
Tubman Museum Board Member



"All Georgians should be proud of this important addition to our state's written history. Turning the pages of this book is a true educational experience."

Zell Miller
Honorable Governor of Georgia

"Readers of all ages and backgrounds will find inspiration within the pages of this fascinating book."



Zelma Redding
Widow of Otis Redding

